

CRITERIA FOR SOUND CHRISTIAN EDUCATION

**WITH REFERENCE TO
CHRISTIAN EDUCATION SOUTH AFRICA (CESA)
1984-1993**

**A HISTORICAL-EDUCATIONAL
INVESTIGATION AND EVALUATION**

by

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**Let not the wise and skillful person
glory and boast
in his wisdom and skill ...**

But let him who glories glory in this :

**that he understands and knows Me
[personally and practically,
directly discerning and recognizing My character],
that I am the Lord ...**

**Jeremiah 9:23,24
The Amplified Bible**

ABSTRACT

Christian Education South Africa (CESA), formerly known as Accelerated Christian Education (South Africa) or ACE(SA), represents a significant number of evangelical Christian schools in South Africa. Most CESA schools are multiracial and part of charismatic fellowships.

The **purpose** of this study was to **investigate** CESA (its roots, philosophy of education and methodology) and to **evaluate** the quality of Christian education offered at CESA schools.

Firstly, 'sound Christian education' was defined. *Secondly*, a model for assessing Christian education was developed. The **SAPPAB model** with its six criteria (**s**piritual, **a**cademic, **p**hysical, **p**ractical, **a**dministrative and **b**alance) assess both the biblical and educational 'soundness' of an education programme.

Information was gathered over six years by way of interviews, surveys, ethnographic and in-depth case studies. **Evaluations** included individual CESA schools, CESA as an organization and the ACE programme. The major **finding** was that individual CESA schools do contribute meaningfully to sound Christian education, but that the organization as such lost its vision and its influence.

Key terms :

Christian education; Private schools; Private Christian schools; Evangelical schooling; Christian Education South Africa (CESA); Accelerated Christian Education (ACE); Accelerated Christian Education (South Africa), ACE(SA); PACEs; SAPPAB model; SAPPAB criteria; Criteria for assessment of Christian education; Evaluation; Assessment; Failure of Christian National Education (CNE); Christian philosophy of life; Biblical view of education; Spheres of excellence; Portfolios of assessment factors; Biblical assessment of curricula; Biblical assessment of teachers; Christian Education South Africa (Transvaal) (CESAT); Association of Christian Schools (ACS)

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This offering to You I bring
For from You, through You and to You are all things.
Where I've failed, I trust You'll forgive
Where I've succeeded, You alone are to receive the praise!

ABSTRACT

South Africa has experienced a significant growth in the number of private Christian schools during the past decade (1984-1993). A major contributor towards this growth is an organization called **Christian Education South Africa (CESA)**, formerly known as Accelerated Christian Education (South Africa) or ACE(SA). CESA represents a significant number of evangelical Christian schools; most of which are multiracial and operate under the patronage of charismatic churches or fellowships.

The **purpose** of this study was to investigate CESA (its roots, philosophy of education and methodology) and evaluate the quality of Christian education offered at CESA schools. *Firstly*, 'sound Christian education' had to be defined and *secondly*, criteria had to be developed by which both biblical and educational 'soundness' of an education programme could be assessed.

A comprehensive system of assessment, referred to as the **SAPPAB model**, was developed. The SAPPAB criteria assess the degree of excellence attained in each of the following six areas of a Christian education system : **Spiritual, academic, physical, practical, administrative and balance.**

Information was gathered over a period of six years by way of interviews, visits to schools, two surveys (1990 and 1992) and in-depth case studies of schools. The study includes **evaluations** of individual CESA schools, CESA as an organization and the ACE programme. The major finding was that individual CESA schools contribute meaningfully to sound Christian education in South Africa, but that the organization as such has lost its vision and its influence.

TABLE OF CONTENTS

	<u>PAGE</u>
Acknowledgements	i
Abstract	ii
Table of Contents	iii
List of Abbreviations	xxiv
List of Appendices	xxvi
List of Figures	xxvii
List of Photos	xxviii
List of Tables	xxviii
Typography	xxxi
Declaration	xxxiii
CHAPTER 1	1
CHAPTER 2	40
CHAPTER 3	103
CHAPTER 4	197
CHAPTER 5	240
CHAPTER 6	305
CHAPTER 7	379
Bibliography	444
Appendices	A1

CHAPTER 1

GENERAL ORIENTATION

INTRODUCTION	1
1.1 PROBLEM FORMULATION	2
1.1.1 THE GROWING DEMAND FOR TRUE CHRISTIAN EDUCATION	2
1.1.2 THE FAILURE OF CHRISTIAN NATIONAL EDUCATION (CNE) IN SOUTH AFRICA	6
1.1.3 THE RESEARCH PROBLEM	7
1.2 AIMS OF THE INVESTIGATION	8
1.2.1 ORIGINAL FOCUS OF STUDY	8
1.2.2 CHANGE IN FOCUS AND PURPOSE OF STUDY	8
1.2.3 PRIMARY AIMS	10
1.2.4 SUBSIDIARY AIMS	10
1.3 DEMARCATION OF THE FIELD OF STUDY AND HYPOTHESES	12
1.3.1 DEMARCATION	12
1.3.1.1 Private evangelical schooling in context	12
1.3.1.2 The subject, context and focus of study	13
1.3.2 HYPOTHESES	16
1.4 RELEVANCE OF STUDY	16
1.5 REVIEW OF RELATED STUDIES AND CONTRIBUTIONS	19

1.6	METHODOLOGY OF INVESTIGATION AND EVALUATION	23
1.6.1	LITERATURE STUDY	23
1.6.2	INTERVIEWS	24
1.6.3	EMPIRICAL INVESTIGATION : TWO SURVEYS	25
1.6.3.1	Research procedures	25
1.6.3.2	Difficulties experienced and limitations	26
1.6.4	ETHNOGRAPHIC RESEARCH	28
1.6.5	METHODOLOGY OF EVALUATIONS	29
1.6.5.1	Development of criteria	29
1.6.5.2	Application of criteria : Evaluation of schools	30
	a) Selection of schools	30
	b) Method of evaluation	31
1.6.6	RELIABILITY, VALIDITY, UTILITY AND OBJECTIVITY	32
1.6.6.1	Reliability, validity and utility	32
	a) Empirical investigations	33
	b) SAPPAB evaluations	33
1.6.6.2	Objectivity	34
1.7	OVERVIEW OF REMAINING CHAPTERS	37
	SUMMARY	39

CHAPTER 2

SOUND CHRISTIAN EDUCATION - A BIBLICAL APPROACH

INTRODUCTION	40
2.1 FUNDAMENTAL CONCEPTS	41
2.1.1 PHILOSOPHY OF LIFE	41
2.1.1.1 Philosophy of life defined	41
2.1.1.2 Implications for education	42
2.1.2 CHRISTIAN	43
2.1.3 A CHRISTIAN PHILOSOPHY OF LIFE	45
2.1.3.1 A biblical view of God	46
2.1.3.2 A biblical view of man (and the child)	47
a) A biblical view of the composition of man	47
b) Different views of the child	49
c) A biblical view of the child	52
2.1.3.3 A biblical view of the world	54
a) The physical world	54
b) The spiritual world	55
c) Responsibilities and limitations of institutions in this world	56

2.1.3.4	A biblical view of knowledge and science	58
a)	God, the Source of knowledge and truth	58
b)	A biblical view of relativism	59
c)	A biblical view of rationalism	60
d)	A biblical view of empiricism	61
e)	A biblical view of the autonomy of disciplines	61
f)	Unity of knowledge	63
2.1.3.5	Sub-groupings within the Christian philosophy of life	64
2.1.4	EDUCATION	68
2.1.4.1	Formal and informal education	68
2.1.4.2	Education defined	69
2.1.4.3	Sound education defined	71
2.2	CHRISTIAN EDUCATION	73
2.2.1	AIMS OF CHRISTIAN EDUCATION	73
2.2.2	ESSENTIAL ELEMENTS OF CHRISTIAN EDUCATION	75
2.2.2.1	Essential element 1 : A totally Scripture-based educational philosophy	77
2.2.2.2	Essential element 2 : Dedicated and committed Christian educators	78
2.2.2.3	Essential element 3 : A totally Scripture-based curriculum	80
2.2.2.4	Essential element 4 : Congruency	81
2.2.2.5	Essential element 5 : Christian ethos and atmosphere	84
2.2.2.6	Essential element 6 : Parental involvement	86
2.2.3	CHRISTIAN EDUCATION DEFINED	88
2.2.3.1	Christian education and discipleship	88
2.2.3.2	Christian education defined	90

2.2.4	CHRISTIAN EDUCATION - RESPONSIBILITY OF PARENT, SCHOOL, CHURCH OR GOVERNMENT?	91
2.2.5	CHRISTIAN SCHOOLING	93
2.2.5.1	A laboratory for Christian living	93
2.2.5.2	Characteristics of a truly Christian school	93
	a) Centrality of the Word of God	94
	b) Dedicated with a passion	94
	c) Christ-centred motives, objectives, processes and results	95
2.2.6	COMMON OBJECTIONS TO CHRISTIAN EDUCATION	96
2.2.6.1	Children should not be sheltered from the world	97
2.2.6.2	Children won't learn how to have missionary hearts	98
2.2.6.3	Christian schools are not established and do not offer the facilities of secular schools	98
2.2.6.4	Christian schools are expensive	99
2.3	SOUND CHRISTIAN EDUCATION	100
	SUMMARY	101

Whatever applications we may make,
whatever needs we may address,
whatever content we may teach,
the crown of it all is found
when the heart reaches upward
to God and God alone

(Wilkinson 1988:80).

CHAPTER 3

THE SAPPAB CRITERIA : TOOLS FOR ASSESSING EXCELLENCE IN CHRISTIAN EDUCATION

INTRODUCTION	103
3.1 ASSESSING EXCELLENCE IN CHRISTIAN EDUCATION	104
3.1.1 THE NEED FOR CRITERIA	104
3.1.1.1 South Africa in transition	104
3.1.1.2 Standards of excellence needed in Christian education	106
3.1.1.3 Reasons for assessment	106
3.1.2 SETTING OF GOALS	107
3.1.3 ASSESSMENT VERSUS EVALUATION	107
3.1.4 EFFECTIVE ASSESSMENT	108
3.1.4.1 Simplicity	108
3.1.4.2 Measurable goals	109
3.1.4.3 Expansion possibilities	110
3.1.4.4 Feedback	111
3.1.4.5 Improvement of goals and strategies	111
3.1.5 SPHERES OF EXCELLENCE	111
3.1.6 APPLICATION OF CRITERIA	112
3.1.6.1 Grading according to a five-point scale	112
3.1.6.2 Portfolios of assessment factors	113
3.1.6.3 Adjustments : New goals and strategies	113

3.1.6.4	Method of assessment	113
3.1.6.5	Assessing a total Christian education programme	115
3.2	THE SAPPAB CRITERIA	116
3.2.1	CRITERION 1 : SPIRITUAL EXCELLENCE	117
3.2.1.1	Description	117
3.2.1.2	Spiritual portfolio of assessment factors	118
3.2.1.3	Guidance questions	119
	a) Category 1 : Pupils	120
	b) Category 2 : Teachers	120
	c) Category 3 : Curriculum	121
	d) Category 4 : School life (in general)	122
3.2.2	CRITERION 2 : ACADEMIC EXCELLENCE	123
3.2.2.1	Description	124
3.2.2.2	Academic portfolio of assessment factors	124
3.2.2.3	Guidance questions	126
	a) Category 1 : Pupils	126
	b) Category 2 : Teachers	127
	c) Category 3 : Curriculum	128
	d) Category 4 : School life (in general)	129
3.2.3	CRITERION 3 : PHYSICAL EXCELLENCE	130
3.2.3.1	Description	130
3.2.3.2	Physical portfolio of assessment factors	130
3.2.3.3	Guidance questions	132
	a) Category 1 : Pupils	132
	b) Category 2 : Teachers	134
	c) Category 3 : Curriculum	134
	d) Category 4 : Sport facilities and equipment	135
3.2.4	CRITERION 4 : PRACTICAL (APPLICATION-TO-LIFE) EXCELLENCE	136
3.2.4.1	Description	136
3.2.4.2	Practical portfolio of assessment factors	138

3.2.4.3	Guidance questions	140
a)	Category 1 : Pupils	141
b)	Category 2 : Teachers	147
c)	Category 3 : Curriculum	148
d)	Category 4 : School life (in general)	149
3.2.5	CRITERION 5 : ADMINISTRATIVE EXCELLENCE	150
3.2.5.1	Description	150
3.2.5.2	Administrative portfolio of assessment factors	153
3.2.5.3	Guidance questions	155
a)	Category 1 : Managerial functions	155
b)	Category 2 : School policies	158
c)	Category 3 : Administration	158
d)	Category 4 : Financial administration	159
e)	Category 5 : Staff	160
f)	Category 6 : Administrative support	162
3.2.6	CRITERION 6 : BALANCE	163
3.2.6.1	Description	163
3.2.6.2	Portfolio of factors of balance	164
3.2.6.3	Guidance questions	167
a)	Category 1 : View of God and man	167
b)	Category 2 : View of life and knowledge	171
c)	Category 3 : Balance in the classroom	177
d)	Category 4 : Balance in the curriculum	179
SUMMARY		195
(Includes summary of SAPPAB model)		196

CHAPTER 4

HISTORICAL OVERVIEW OF CHRISTIAN EDUCATION SOUTH AFRICA (CESA) : 1984-1993

Part 1 : ACE roots

INTRODUCTION	198
4.1 THE CONNECTION BETWEEN CESA AND ACE	199
4.1.1 BRIEF DESCRIPTION OF CESA	199
4.1.2 BRIEF DESCRIPTION OF ACE	200
4.1.3 RELATIONSHIPS : CESA, ACE AND OTHER ORGANIZATIONS	201
4.1.3.1 CESA's connection with ACE	201
4.1.3.2 ACE in relation to CSI, AACS and ACSI	202
4.1.4 CLARIFYING FUTURE ABBREVIATIONS	204
4.2 ACE : ITS BIRTH, DEVELOPMENT AND PRESENT OPERATION	204
4.2.1 THE FOUNDER OF ACE	204
4.2.2 THE BIRTH AND DEVELOPMENT OF ACE	205
4.2.3 ACE : ITS OPERATION AND ORGANIZATION	207
4.3 ACE : ITS PHILOSOPHY OF EDUCATION	209
4.3.1 THE WORLD AND LIFE VIEW OF THE ACE FOUNDERS, AS PORTRAYED IN THE ACE STATEMENT OF FAITH	209
4.3.2 ACE'S PHILOSOPHY OF EDUCATION	211

4.3.2.1	Setting the stage : The link between revival and Christian education	211
4.3.2.2	Key aspects of the ACE educational philosophy	211
4.3.2.3	Five laws of the learner	215
4.4	THE ACE CURRICULUM	217
4.4.1	ACE EDUCATIONAL STRUCTURE	217
4.4.2	ACE EDUCATIONAL OBJECTIVES	221
4.4.3	ACE EDUCATIONAL APPROACH AND METHODS	222
4.4.3.1	Learner-centred approach	222
4.4.3.2	Accelerated learning opportunities	223
4.4.3.3	Diagnostic and other tests	223
4.4.3.4	Goals and controls	225
4.4.3.5	Measuring achievement	226
4.4.3.6	Rewarding achievement	227
4.4.3.7	International Student Conventions	228
4.4.3.8	Individualized mastery learning	228
4.4.3.9	Learning centres	229
4.4.3.10	Staff and staff training	231
4.4.3.11	PACEs	232
4.4.3.12	Core curriculum, electives and upgrades	232
4.4.3.13	Character building	233
4.4.3.14	Integration of Christian content	233
4.4.3.15	Educational services	234
4.4.3.16	Outreach ministry	234
4.4.3.17	Assistance to pupils with learning limitations	234
4.4.3.18	Simplicity of starting a new school	235
4.4.4	ACE EDUCATIONAL CONTENT	235
4.4.4.1	The ABC's of ACE (learning-to-read)	235
4.4.4.2	The Basic Education Programme (reading-to-learn)	236
4.4.4.3	School of Tomorrow	237
4.4.4.4	Electives	237
4.4.4.5	Additional instructional programmes	238
4.4.4.6	College programme	238
	SUMMARY	239

CHAPTER 5

HISTORICAL OVERVIEW OF CHRISTIAN EDUCATION SOUTH AFRICA (CESA) : 1984-1993

Part 2 : Pioneers of evangelical Christian education in South Africa

INTRODUCTION	240
5.1 HUMBLE BEGINNINGS IN 1984 AND 1985 : ESTABLISHMENT OF THE FIRST FIVE ACE SCHOOLS IN SOUTH AFRICA	242
5.1.1 SPARROW, PIONEER OF THE KING'S SCHOOL, CRAIGHALL PARK, RANDBURG	242
5.1.1.1 Sparrow's background and calling into education	243
5.1.1.2 The first ACE school in South Africa : The King's School	246
a) Temporary premises at Craighall Park	246
b) Permanent premises at Robinhills	248
5.1.1.3 Sparrow's contribution towards Christian education in South Africa during the 1980's	252
5.1.1.4 Sparrow's illness	252
5.1.1.5 God's provision and Sparrow's miraculous recovery	254
5.1.2 NORDQUIST, PIONEER OF THE KING'S SCHOOL (MAGALIESVALLEY) AND OTHER SCHOOLS	256
5.1.2.1 'Nordquist's school' becomes The King's School (Magaliesvalley)	256
5.1.2.2 Tragedy at The King's School (Magaliesvalley)	258
5.1.2.3 The King's School (Magaliesvalley) reopens as	259

	Harvest International School	
5.1.2.4	Nordquist and the Khonzinkosi School (Greytown)	260
5.1.2.5	Nordquist's contributions after 1991	260
5.1.3	KING, PIONEER OF THE SHEKINAH CHRISTIAN SCHOOL, KIMBERLEY	261
5.1.4	CATTO, PIONEER OF THE HATFIELD CHRISTIAN SCHOOL (HCS), PRETORIA	261
5.1.4.1	The first four years at HCS	261
5.1.4.2	Major changes	263
5.1.4.3	Development	264
5.1.4.4	Daily operation	265
5.1.4.5	Management	266
5.1.5	VARRIE AND SIPSMA, PIONEERS OF HATFIELD CHRISTIAN FELLOWSHIP SCHOOL (HEKPOORT) AND OTHER SCHOOLS	267
5.2	IDENTIFIABLE PHASES IN CESA'S HISTORY	270
5.2.1	PHASE 1 : EXPONENTIAL GROWTH (1984-1989)	270
5.2.1.1	Accelerated Christian Education, the vehicle for the vision : 1984-1987	270
5.2.1.2	Controlled by ACE(USA)	270
5.2.1.3	Establishment of Accelerated Christian Education South Africa, ACE(SA) : 1988	271
5.2.1.4	The birth of Christian Education South Africa (CESA) : 1989	273
5.2.1.5	Rapid expansion : 87 schools in five years	274
5.2.2	PHASE 2 : DISORIENTATION (1989-1990)	278
5.2.2.1	Leadership crisis	278
	a) Sparrow's illness	278
	b) ACE(SA) or CESA?	279
	c) Appointment of new leader	280
5.2.2.2	Government intervention	283

5.2.3	PHASE 3 : RESTRUCTURING AND RENEWED VISION (1990-1992)	288
5.2.3.1	Changes in curricula and classroom practice	288
5.2.3.2	Difficulties experienced in restructuring	290
	a) Lack of facilities	290
	b) Lack of qualified staff	290
	c) Financial expenses : Purchasing of textbooks	290
	d) Tremendous amount of preparation for teachers	291
	e) Adjustments for pupils	291
5.2.3.3	Changes in organizational structure and leadership	291
5.2.3.4	Formation of CESA Transvaal (CESAT)	294
	a) CESAT constituted (1992)	294
	b) Schools registered with CESAT (1992)	295
5.2.4	PHASE 4 : EROSION AND DISINTEGRATION (1993)	296
5.2.4.1	Leadership problems persist	296
5.2.4.2	Decline in number of schools registered with CESA	297
5.2.4.3	Increase in schools registered with CESAT (1993)	299
5.2.4.4	Final break away of Transvaal group (1993)	300
5.3	CHANGES IN THE RELATIONSHIP BETWEEN CESA AND ACE : 1984-1993	301
5.3.1	COMPLETE DEPENDENCE ON ACE(USA) : 1984-1987	301
5.3.2	PARTIAL DEPENDENCE ON ACE(USA) : 1988	301
5.3.3	COMPLETE INDEPENDENCE : 1989-1993	302
5.3.3.1	1989 : Formation of independent South African organization, CESA	302
5.3.3.2	1989-1993 : Relationship between CESA and ACE(SA) deteriorates	302
5.3.3.3	1993 : CESAT finally separates from CESA	302
SUMMARY		303

CHAPTER 6

EMPIRICAL INVESTIGATION INTO CHRISTIAN EDUCATION SOUTH AFRICA (CESA) SCHOOLS

INTRODUCTION	305
6.1 RESEARCH DESIGN AND PROCEDURES	306
6.1.1 PURPOSE OF INVESTIGATIONS	306
6.1.2 RESEARCH INSTRUMENTS	307
6.1.2.1 Overview of Questionnaire 1 (1990/1991)	307
6.1.2.2 Overview of Questionnaire 2 (1992)	307
6.1.3 RESEARCH DESIGN AND PROCEDURES	308
6.1.3.1 Design of Questionnaire 1	308
6.1.3.2 Research procedures : Questionnaire 1	312
6.1.3.3 Design of Questionnaire 2	314
6.1.3.4 Research procedures : Questionnaire 2	315
6.1.3.5 Comparison of Questionnaires 1 and 2	316
6.1.4 GATHERING, ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA	318
6.2 PRESENTATION OF THE RESULTS OF THE EMPIRICAL STUDIES	319
6.2.1 CURRICULUM AND THE USE OF PACES	320
6.2.2 ADMISSION	325

6.2.2.1	Admission tests	326
6.2.2.2	Religious beliefs of parents (as an admission factor)	327
6.2.3	NUMBERS (SCHOOLS, PUPILS, STAFF, RATIOS)	328
6.2.3.1	Number of years in operation	328
6.2.3.2	Number of pupils, staff and pupil-teacher ratios	329
6.2.4	PUPILS AND PARENTS	331
6.2.4.1	Occupations of parents	332
6.2.4.2	Race group distribution	332
6.2.4.3	Home language distribution	334
6.2.5	PRINCIPALS AND TEACHERS	334
6.2.5.1	Qualifications, experience and training of teaching staff	336
6.2.5.2	Remuneration of staff	341
6.2.5.3	Religious beliefs (Principals)	342
6.2.5.4	Philosophy of education (Principals)	344
6.2.5.5	Spiritual commitment (Principals)	349
6.2.6	MANAGEMENT (LEADERSHIP)	352
6.2.7	ADMINISTRATION	354
6.2.7.1	Registration	355
6.2.7.2	School fees	355
6.2.7.3	Financial support	356
6.2.8	FACILITIES	357
6.2.9	EXTRA-MURAL ACTIVITIES AND STUDENT CONVENTIONS	361
6.2.10	BIOGRAPHICAL INFORMATION OF RESPONDENTS	363
6.2.11	GEOGRAPHICAL INFORMATION OF SCHOOLS	366

6.3	PROFILE OF CESA SCHOOLS	368
6.3.1	MISSION, PURPOSE, OBJECTIVES AND STATEMENT OF FAITH	368
6.3.1.1	Mission	368
6.3.1.2	Purpose	368
6.3.1.3	Objectives	368
6.3.1.4	Statement of faith	369
6.3.2	PHILOSOPHY OF EDUCATION	369
6.3.2.1	Aims and objectives of education	370
6.3.2.2	Teaching content : Curriculum	370
6.3.2.3	Teaching methods	371
6.3.3	ADMISSION	371
6.3.4	TEACHERS	372
6.3.5	PUPILS AND PARENTS	372
6.3.6	MANAGEMENT AND ORGANIZATIONAL STRUCTURES	372
6.3.6.1	Executive Board and regional structures	372
6.3.6.2	Spiritual leadership	373
6.3.6.3	Educational leadership	374
6.3.6.4	Working committees	374
6.3.7	FINANCES AND ADMINISTRATION	374
6.3.7.1	Financial accountability	374
6.3.7.2	School fees, subsidies and staff remuneration	375
6.3.8	FACILITIES	375
6.3.9	STUDENT CONVENTIONS	376
6.3.10	TEACHER CONVENTIONS	377
	SUMMARY	378

CHAPTER 7

EVALUATIONS, FINDINGS AND RECOMMENDATIONS

INTRODUCTION	379
7.1 EVALUATIONS	380
7.1.1 EVALUATION OF THE PROGRAMME	381
7.1.1.1 Sources of data	381
7.1.1.2 Strengths of ACE	382
a) God-centred (multi-denominational) approach and content	382
b) Pre-packaged curriculum	382
c) Individualized learning	383
d) Availability of ACE tools and services	383
e) ACE results	384
7.1.1.3 Weaknesses of ACE	384
a) Aspects of ACE philosophy not Bible-based	384
b) Lack of socialization and interaction opportunities	384
c) Lack of writing, oral and listening skills development	385
d) Lack of development of creative, critical thinking and problem-solving skills	386
e) Teacherless system of education	387
f) Individualized, but not personalized	388
g) Too much conformity and control (over pupils, teachers, procedures and curriculum)	388
h) Too American	390
i) Cost of material	391
j) Limited value of ACE material	391
k) Contradiction : Loyalty to country versus civil disobedience	392

7.1.1.4	Global assessment of ACE programme, by means of the SAPPAB criteria	392
a)	Spiritual excellence	392
b)	Academic excellence	393
c)	Physical excellence	393
d)	Practical excellence	394
e)	Administrative excellence	394
f)	Balance	395
7.1.2	EVALUATION OF CESA AS AN ORGANIZATION	396
7.1.2.1	Sources of data	396
7.1.2.2	Strengths of CESA	397
a)	Bible-based and Christ-centred	397
b)	Commitment and service of Christian staff	397
c)	Atmosphere of love and acceptance	398
d)	Congruency between home, school and church	398
e)	Parental involvement	398
f)	Continued training of staff members	399
g)	Commitment towards academic excellence	399
h)	Perseverance and dedication of pioneers	400
i)	Resilience (adjusting methodology)	400
j)	Co-ordinating activities	400
7.1.2.3	Weaknesses of CESA	401
a)	Administration : CESA National Office	401
b)	Communication : CESA National Office	401
c)	Management problems	402
d)	Remuneration of staff	402
e)	Isolation : Too little exposure to and interaction with non-CESA schools (pupils and teachers)	402
7.1.2.4	Global assessment of CESA as an organization, by means of the SAPPAB criteria	403
a)	Spiritual excellence	403
b)	Academic excellence	404
c)	Physical excellence	404
d)	Practical excellence	405
e)	Administrative excellence	405
f)	Balance	406

7.1.3	EVALUATION OF INDIVIDUAL CESA SCHOOLS	407
7.1.3.1	Sources of data	408
7.1.3.2	Application of the SAPPAB assessment form	408
7.1.3.3	Hatfield Christian School, Pretoria	409
7.1.3.4	Shanan Christian School, Benoni	409
7.1.3.5	Evaluation by means of the SAPPAB criteria	414
	a) Explanation of columns of Table 7.3	414
	b) Explanation of scale of rating used for assessment	415
7.1.3.6	Interpretation of evaluations of schools	417
	a) Hatfield Christian School, Pretoria	417
	b) Shanan Christian School, Benoni	418
7.2	FINDINGS OF RESEARCH	419
7.2.1	FINDINGS REGARDING THE ACE PROGRAMME	419
7.2.1.1	Positive findings	419
7.2.1.2	Negative findings	420
7.2.2	FINDINGS REGARDING CESA SCHOOLS	421
7.2.2.1	Findings of Questionnaire 1, 1990/1991	421
7.2.2.2	Findings of Questionnaire 2, 1992	422
7.2.2.3	Findings regarding a general profile of CESA schools	423
7.2.2.4	Findings regarding individual CESA schools	424
7.2.3	FINDINGS REGARDING THE ORGANIZATION, OPERATION AND LEADERSHIP OF CESA AS AN ORGANIZATION	424
7.2.3.1	Positive findings	424
7.2.3.2	Negative findings	424
7.2.4	FINDINGS REGARDING CHRISTIAN EDUCATION IN SOUTH AFRICA	426

7.3	RECOMMENDATIONS	428
7.3.1	RECOMMENDATIONS FOR CHRISTIAN EDUCATION IN SOUTH AFRICA	428
7.3.1.1	Establishment of a co-ordinating body	428
7.3.1.2	Training of new and practising Christian teachers	429
7.3.1.3	Curriculum research, development and interpretation and instructional material	431
7.3.1.4	Use of technology	432
7.3.1.5	Management and administration	433
	a) Balance between freedom and accountability	433
	b) Balance in expenditure	433
	c) Appointment of leaders	433
	d) Management training	434
7.3.1.6	Admission practices	434
7.3.1.7	Funding of schools	435
7.3.1.8	Remuneration of teachers	435
7.3.1.9	Involvement of parents	436
7.3.1.10	Reaching out	437
7.3.1.11	Establishing a Christian world and life view in pupils	437
7.3.1.12	God's eternal purposes	438
7.3.1.13	Recommendations made to CESA during the course of the research	438
7.3.2	RECOMMENDATIONS FOR EDUCATION IN SOUTH AFRICA	439
7.3.3	RECOMMENDATIONS TO THE NEWLY APPOINTED GOVERNMENT OF NATIONAL UNITY IN SOUTH AFRICA	440
7.3.4	RECOMMENDATIONS FOR FUTURE RESEARCH	441
7.3.4.1	Longitudinal (follow-up) research	442
7.3.4.2	Refinement of SAPPAB criteria	442
7.3.4.3	Christ-centred core curricula	442
CONCLUSION		443

LIST OF ABBREVIATIONS

Note :



Only abbreviations which do not readily appear in dictionaries are displayed in this list.

First appearance
in text
CHAPTER

AACS - American Association of Christian Schools	4
AACS - Association for Advancement of Christian Scholarship	2
ACE - Accelerated Christian Education	1
ACE(SA) - Accelerated Christian Education (South Africa)	1
ACS - Association of Christian Schools	5
ACSI - Association of Christian Schools International	4
AFM - Apostolic Faith Mission	2
ASM - Africa School of Missions	5
Bibl - Bibliography	Bibl
BJU - Bob Jones University	4
CAT - California Achievement Test	4
CBST - California Basic Skills Test	4
CEFSA - Christian Education Foundation : Southern Africa	1
CESA - Christian Education South Africa	1
CESAT - Christian Education South Africa (Transvaal)	1
CNE - Christian National Education	1
CNO - <i>Christelik-Nasionale Onderwys</i>	1
CSI - Christian Schools International	3
CSIR - Council for Scientific and Industrial Research	5
CVO - <i>Christelik-Volkseie Onderwys</i>	1
DEC - Department of Education and Culture	5
DET - Department of Education and Training	1
DNE - Department of National Education	Bibl

**First appearance
in text
CHAPTER**

DTS - Discipleship Training School	5
ERS - Education Renewal Strategy	3
FCE - Foundation for Christ-centered [<i>sic</i> - MN] Education	1
GNU - Government of National Unity	1
HCC - Hatfield Christian Church	1
HCS - Hatfield Christian School	5
HSRC - Human Sciences Research Council	5
IFCC - International Fellowship of Christian Churches	2
INSET - In-service Teacher training	7
IRS - Institute for Reformational Studies	Bibl
JLC - Junior learning centre	4
MBO - Management by objectives	3
NEST - New Era Schools Trust	1
/NG - Nederduits-Gereformeerde	2
NIV - New International Version	1
NSC - National Senior Certificate	5
NUCS - National Union of Christian Schools	4
PACEs - Packets of Accelerated Christian Education	1
PRESET - Pre-service Teacher training	7
PWV - Pretoria - Witwatersrand - Vereeniging	7
Q1 - Questionnaire 1	6
Q2 - Questionnaire 2	6
SAPPAB - Spiritual, Academic, Physical, Practical, Administrative, Balance	1
SCO - <i>Stigting vir Christus-gesentreerde Opvoeding</i>	1
SCOSA - <i>Stigting vir Christelike Opvoeding : Suidelike Afrika</i>	1
SLC - Senior learning centre	4
SU - Scripture Union	3
TCS - Test of Cognitive Skills	4
TED - Transvaal Education Department	2
VCHO - <i>Vereniging vir Christelike Hoër Onderwys</i>	2
YFC - Youth for Christ	5
YWAM - Youth with a Mission	5

LIST OF APPENDICES

- A** : **Questionnaire 1**
 - B** : Questionnaire 1 :
Answer sheets (including Tables A and B)
 - C** : Questionnaire 1 :
Instructions to CESA National Office
(Coding, distribution, collection)
 - D** : Questionnaire 1 :
Accompanying letter to principals
 - E** : Questionnaire 1 :
Correspondence
 - F** : **Questionnaire 2**
 - G** : Summary of responses (Questionnaires 1 and 2)
 - H** : Analyses of responses (Questionnaires 1 and 2)
 - I** : SAPPAB assessment form for evaluation of schools
 - J** : CESA constitution
 - K** : CESAT constitution
 - L** : Outline of format used for interviews
 - M** : Examples of ACE PACE material
-

LIST OF FIGURES

	<u>PAGE</u>
Figure 4.1	Five laws of the learner 217
Figure 4.2	ACE multi-track system 220
Figure 4.3	ACE third edition curriculum 221
Figure 4.4	Arrangement within a typical ACE learning centre 230
* * *	
Figure 5.1	Management structure at Hatfield Christian School (1993) 267
Figure 5.2	ACE(SA) management (1988) 272
Figure 5.3	Exponential growth of ACE(SA) / CESA schools (1984-1989) 275
Figure 5.4	Graphical representation of the growth of ACE(SA) / CESA schools (1984-1989) 276
Figure 5.5	CESA management (1989) 283
Figure 5.6	CESA revised management structure (1991) 293
Figure 5.7	Graphical representation of the growth and decline of CESA schools (1984-1993, including estimate for 1994) 299
* * *	
Figure 6.1	Use of PACEs in primary phase 324
Figure 6.2	Use of PACEs in secondary phase 325
Figure 6.3	Race groups (CESAT pupils, 1992) 335
Figure 6.4	Home language (CESAT pupils, 1992) 335
Figure 6.5	Highest qualification (Principals, 1990) 340
Figure 6.6	Teaching experience (CESA principals, 1990) 340
Figure 6.7	Religious beliefs (CESA principals, 1990) 351
Figure 6.8	Spiritual commitment (CESA principals, 1990) 352
Figure 6.9	Ownership of premises (1990) 358
Figure 6.10	Additional facilities (1990) 360
Figure 6.11	CESA organizational structure (1992) 373
* * *	
Figure 7.1	Recommendation for proposed structure for co-ordinating body 430

LIST OF PHOTOS

		<u>PAGE</u>
Photo 5.1	Entrance of The King's School (Robinhills), 1993	250
Photo 5.2	Ashton Sparrow and Trevor Yoko at a Senior Student Convention, Hartebeespoortdam (1990)	255
Photo 5.3	Johann de Jager and pupils in one of the learning centres at HCS (1990)	263
Photo 5.4	Hatfield Christian School (1993)	264
* * *		
Photo 7.1	The entrance to Shanan Christian School (previously the manse of Airfield Full Gospel Church)	411
Photo 7.2	Some of the learning centres at Shanan Christian School	411
Photo 7.3	Inside a junior learning centre at Shanan	412
Photo 7.4	A pupil marking her own work at a 'scoring station'	412
Photo 7.5	Fun next to the swimming pool	413
Photo 7.6	Sharing a cold drink during break	413
Photo 7.7	New classrooms for more pupils	414

LIST OF TABLES

Table 1.1	Private evangelical schooling in South Africa in context	14
Table 1.2	Global view of the field of study	15
* * *		
Table 3.1	Spiritual portfolio	118
Table 3.2	Academic portfolio	124
Table 3.3	Physical portfolio	131

Table 3.4	Practical portfolio	139
Table 3.5	Administrative portfolio	153
Table 3.6	Portfolio of balance	166
Table 3.7	Criteria for assessing excellence in Christian education (SAPPAB criteria)	196
* * *		
Table 4.1	ACE testing tools	224
* * *		
Table 5.1	Establishment of organizations on historical time scale	304
* * *		
Table 6.1	Design of Questionnaire 1	309
Table 6.2	Design of Questionnaire 2	314
Table 6.3	Comparison of questionnaires	317
Table 6.4	Use of PACEs in first year of existence	320
Table 6.5	Use of PACEs in primary phase (1990)	321
Table 6.6	Use of PACEs in secondary phase (1990)	322
Table 6.7	Curriculum in use	322
Table 6.8	Use of PACEs in primary phase (1992)	323
Table 6.9	Use of PACEs in secondary phase (1992)	323
Table 6.10	Admission tests (1990)	326
Table 6.11a	% pupils with one born again parent	327
Table 6.11b	% of parents of pupils born again	328
Table 6.12	Number of years in operation (1990)	329
Table 6.13	CESA numbers : Pupils, teachers and ratios (1990)	330
Table 6.14	CESAT numbers : Pupils, teachers and ratios (1992)	331
Table 6.15	Occupation of parents (1990)	332
Table 6.16	Race groups (CESA, 1990)	333
Table 6.17	% of pupils White (CESAT, 1992)	333
Table 6.18	Home language of CESAT pupils (1992)	334
Table 6.19	Highest professional / academic qualification (Principals, 1990)	336
Table 6.20	Teaching experience (Principals, 1990)	337
Table 6.21	Previous occupation (Principals, 1990)	338
Table 6.22	Attendance Educators' Convention (1990)	338
Table 6.23	Attendance ACE training courses (1990)	339
Table 6.24	Gross monthly income of principals (1990)	341
Table 6.25	Salaries of CESAT teachers (1992)	341
Table 6.26	Deity of Christ	342
Table 6.27	Assurance of salvation	343

Table 6.28	Baptism of believers	343
Table 6.29	Gifts of the Holy Spirit	344
Table 6.30	View of man	345
Table 6.31	View of a child	346
Table 6.32	Corporal punishment	347
Table 6.33	Greatest responsibility of principal	347
Table 6.34	Responsibility for schooling	348
Table 6.35	Ultimate goal of teaching	349
Table 6.36	Church attendance (more than 1 service per Sunday)	349
Table 6.37	Attendance of fellowship group during week	350
Table 6.38	Attendance of prayer meetings	350
Table 6.39	School's relationship with church (1990)	353
Table 6.40	School's relationship with church (1992)	354
Table 6.41	Monthly school fees (1990, 1992)	355
Table 6.42	Ownership of premises (1990)	357
Table 6.43	Number of classrooms (1990)	359
Table 6.44	Additional facilities (1990)	359
Table 6.45	Computer facilities (1990)	361
Table 6.46	Student Convention participation (1990)	362
Table 6.47	Extra-mural activities (CESA, 1990 and CESAT, 1992)	363
Table 6.48	Age of respondent	364
Table 6.49	Race group of respondent	364
Table 6.50	Home language of respondent	365
Table 6.51	Marital status of respondent	365
Table 6.52	Geographical situation of CESA schools which responded (1990)	367

* * *

Table 7.1	Global assessment of the ACE programme	395
Table 7.2	Global assessment of CESA as an organization	407
Table 7.3	Assessment of Hatfield and Shanan Christian Schools	415

TYPOGRAPHY

The following conventions will be adhered to throughout this study :

1. FIRST NAMES AND BACKGROUND INFORMATION

1.1 'Significant' persons

For the purpose of this dissertation, a **significant person** will be regarded as someone

- who, in the opinion of the researcher, has contributed significantly to Christian education or education in general
- who has contributed to the thinking of the researcher
- whose work is often referred to in this dissertation.

At the **first occurrence** of the name of a **significant person** in this dissertation

- the *first name* (or initials, if first names are not available) will be mentioned in the text
- if available, appropriate *background information* will be mentioned, either in the text or by way of a footnote.

1.2 Other persons

At the **first occurrence** of the names of **other persons** in this dissertation

- only their *surnames* will be mentioned in the text
- if available, appropriate *background information* will be mentioned by way of a footnote.

1.3 Exceptions

In instances where the above-mentioned conventions may cause confusion (for instance, persons with the same surname having published in the same year), a first name, initials or 'senior'/'junior' addition will be necessary.

2. ABBREVIATIONS

2.1 List of Abbreviations

Abbreviations of names of organizations and special terms appear in the **List of Abbreviations**.

2.2 Use of abbreviations and exceptions

An abbreviation will be **explained** whenever it is used for the **first time** in the dissertation. Thereafter its abbreviated form will be used, **except** in the following instances : Headings, summaries (including 'hand symbol' summaries), overviews, instances where the name of the organization itself is the topic of discussion and instances where the abbreviation has not been used for a while.

2.3 Abbreviations of books of the Bible

The first two, three or four letters of the names of the **books in the Bible** will be used as **abbreviations**. They will not appear in the List of Abbreviations.

3. LETTER TYPES

3.1 Bold print

Except for headings, **bold print** will be used for **emphasis**, **key words** or **ideas** in the text.

3.2 *Italic print*

Italic print will be used mainly to denote **foreign words**. It will also be used in cases where bold print has already been utilized, yet further **differentiation** is required.

4. SQUARE BRACKETS, [...], WITHIN A QUOTATION

4.1 Comments by researcher

Whenever an explanatory **comment** has been inserted in a quotation by the researcher, it will be denoted by square brackets and the initials of the researcher.

Example : 'He [the teacher - MN] will show them ...'

4.2 [*sic* - MN]

[*sic* - MN] will be used to denote an **error** in the **original source** from where the quotation has been taken. Note that the **American spelling** of words in quotations will not be accompanied by [*sic* - MN].

5. BIBLE QUOTATIONS

All quotations from the Bible are taken from the **New International Version (NIV)**, unless stated otherwise♣

DECLARATION

I declare that

**CRITERIA FOR SOUND CHRISTIAN EDUCATION
WITH REFERENCE TO
CHRISTIAN EDUCATION SOUTH AFRICA (CESA), 1984-1993;
A HISTORICAL-EDUCATIONAL INVESTIGATION AND EVALUATION**

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signed : 
Monika B E Nel

Date : *10 November 1994*

The financial assistance of the Centre for Science Development (HSRC, South Africa) towards this research is hereby acknowledged. Opinions expressed and conclusions arrived at, are those of the author and are not necessarily to be attributed to the Centre for Science Development.

GENERAL ORIENTATION

If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something that will brighten to all eternity
(Daniel Webster, quoted by Bougas 1992:4). ¹

INTRODUCTION

To expose their children to sound Christian education, is the heart's desire of every Christian parent. Yet, not being professionally qualified educators themselves, parents do not always know how to assess the quality of education offered to their children at Christian schools. This dissertation attempts to address this problem, by developing assessment tools which assess both the *spiritual* and the *educational soundness* of a Christian education programme.

Throughout the dissertation, reference is made to a group of private Christian schools,

¹ Webster (1782-1852) was a famous American orator, statesman and lawyer.

called **Christian Education South Africa (CESA)**.² CESA is an umbrella organization representing a number of evangelical private Christian schools in South Africa and neighbouring states. The history (1984-1993), philosophy, methodology, operation and organization of CESA have been investigated as a case study. The investigation was conducted from a historical educational perspective.

Right from the start it is important to note that



Christian Education South Africa (CESA)
is not synonymous to
Accelerated Christian Education (South Africa) (ACE(SA)).

Although many CESA schools are also affiliated with ACE(SA), the difference between these two organizations will become evident in chapters 4 and 5 of this dissertation.

This chapter includes the formulation of the problem, the aims of the investigation, the demarcation of the field of study, hypotheses, relevance of the study, a review of related studies and contributions, methodology of the investigation and evaluation and an overview of the remaining chapters.³

1.1 PROBLEM FORMULATION

1.1.1 THE GROWING DEMAND FOR TRUE CHRISTIAN EDUCATION

Despite the fact that both the National Education Policy Act (Act 39 of 1967) and the Education and Training Act (Act 90 of 1979) require the education to which these

² Christian Education South Africa (CESA) should not be confused with Christian education in South Africa in general.

³ Notice that no definitions of terminology have been included in chapter 1. Chapter 2 is dedicated to defining of key concepts. Refer to the List of Abbreviations for explanations of abbreviations of names of organizations and special terminology.

statutes apply to have 'a Christian character', very few schools offer an education which is first and foremost directed towards God. Many schools profess to offer Christian education, yet there is little concrete evidence of it actually being practised. ⁴

This allegation can be substantiated by the fact that few pupils attending so-called 'Christian' schools have acquired the ability to interpret and evaluate everyday situations, articles, theatre or television productions in the light of biblical value systems and principles. By the time they leave school, relatively few pupils have acquired a Christian world and life view enabling them to look at life from a godly perspective.

In countries all across the world, the demand for true Christian education is becoming increasingly apparent. Significant growth in the number of evangelical private Christian schools seems to be a worldwide phenomenon. ⁵ Various authors (amongst which are Parsons 1987:xiv ; Smit 1991:115) offer explanations for this phenomenon. Their reasons can be classified as either reactionary (to negative trends in public schools) or pro-active.

Amongst the negative trends in public schools in the United States of America (USA) which have caused a growth in Christian private schools, are the prohibition of public prayer (1962), public reading of the Bible (1963) and creationism (1987), racial prejudice (particularly in South America), increasing secularism, humanism and a 'neutral' (and Godless) philosophy of education, a drop in academic standards and lack of discipline. ⁶

⁴ This situation prevails despite the fact that 77% of South Africans profess to be Christians, according to a report on religion and intergroup relations released by the Human Sciences' Research Council in October 1985 (Lederle 1988:44).

⁵ In the late 1980's, the evangelical Christian school movement in the United States of America represented 20% of the private school population and was the second largest group in private education, after the Roman Catholics (Parsons 1987:x,185 ; Rose 1988:217 ; Appleby 1989:66). Parsons (1987:x) reports that three new Christian schools were started in the USA each day in 1987.

⁶ Regarding secularism, Machen (1934, quoted by Bayly 1982:4) comments as follows : 'I can see little consistency in a type of Christian activity which preaches the gospel on the street corners and at the ends of the earth, but neglects the children ... by abandoning them to a cold and unbelieving secularism'.

Amongst the **pro-active reasons** for growth in Christian private schools are a growing desire to **return to the values of the past**, which include discipline, hard work and Christian and moral values.

Similar trends have been observed in **South Africa** during the past decade. The most significant growth in private Christian schools in this country since 1984 seems to have been amongst evangelical, charismatic groups. The following **factors** could possibly have **contributed to the growth of Christian private schools in South Africa** over the past decade : ⁷

- A **loss of confidence in public schooling**, caused by an increase in **secularism** and **humanistic** (man-centred) **philosophies**, a decline in **discipline** and **learning** and the **failure of Christian National Education (CNE) or Christelik-Nasionale Onderwys (CNO)**, to produce true Christian education ⁸
- **Enthusiasm for the by-products of Christian school education**, such as good friends, quality education, caring teachers and a disciplined learning environment (Hatfield Christian Church (HCC) 1988:2)
- A **God-inspired conviction amongst parents that children need Christ-centred instruction** which includes a Christ-centred curriculum, whereby both teacher and pupil are expected to evaluate all they see in the world through the eyes of God, total surrender to the **authority of the Scriptures**, schooling which will result in **holy lives**, dedicated to God and ready to do His will on earth (HCC 1988:2)
- An **awareness** amongst Christian parents that the primary **responsibility** for education lies with them, **not with government**
- A **fear of the effects of integration** in the new educational dispensation : 'neutral' education and the lowering of academic standards, because all government-controlled schools will be open to all races ⁹
- Underlying **nationalistic** (for instance, Afrikaner) and **racist prejudice**

⁷ Notice the **similarity** between the (international) factors mentioned above and the (national) factors mentioned below.

⁸ See also § 1.1.2.

⁹ The new **Government of National Unity (GNU)** came into power on 27 April 1994 and new legislation regarding education is inevitable.

(Compare Smit 1991:128). ¹⁰ An example of such prejudice, expressed in terms of an *educational aim*, was obtained from *Christelik-Volkseie Onderwys (CVO)* literature :

High quality reformed subject teaching within a *Boerevolk* - school within an **exclusive and separated Afrikaner** community (Swart 1989a:32, translated). ¹¹

- **Major dissatisfaction in Black education** due to (and aggravated by) poor facilities, unequal state expenditure per pupil, unqualified teachers, teacher strikes, violence, political unrest in Black townships, resulted in sub-standard quality of instruction and poor academic results at schools of the Department of Education and Training (DET). ¹² Christian private schools realized that **sound Christ-centred education** could well be the most **powerful tool** in the hands of South African Christians to **heal** the negative results of *apartheid*. ¹³ These schools could offer the education, which the disadvantaged youth needed.

Considering the above-mentioned reasons, **failure of the CNE policy** seems to be the single most **important contributing factor** towards the **growth** of private Christian schools in South Africa. The question that requires an answer is : **Why did CNE eventually fail** to offer sound Christian education to the pupils of South Africa? ¹⁴

¹⁰ Refer to *Christelik-Volkseie Onderwys (CVO)* private schools, which are offering education to the '*Afrikaner-Boerevolk*' only. CVO is exclusively for white Afrikaners as it is a '*volkseie en volksgeslote onderwysbedeling*' (Swart 1989b:12 ; Jooste 1989:20). In November 1992, the following four CVO-schools were in existence : Dankbaar CVO school, Goudveldse Akademie vir CVO, Volksskool Orania and CVO Skool Pretoria. Future development areas which were mentioned were Carolina, Hoopstad, Kroonstad, Natal, Tweeling, Vierfontein, Voor die Berg, Wesrand (Stigting vir CVO 1992, seminar).

¹¹ In the light of Jesus' command to his disciples in Mat 28:19,20, it is **debatable** whether such an **educational aim** can be biblically justified. **Alkmaar Swart**, leader of CVO and leader in the *Afrikaanse Protestantse Kerk (APK)*, is also a prominent member of the *Afrikanervolkswag* and the *Oranjewerkers*. He has been seen on *Afrikaner-Weerstandsbeweging (AWB)* platforms (Van der Linde 1988:17).

¹² In 1986/1987 the **state expenditure per pupil** (primary and secondary level) in South Africa amounted to R2746 for Whites and R367 for Blacks. In 1988 Whites received 42% of the total state expenditure for education, Asians 32%, Coloureds 17% and Blacks received 8%. In 1988, teacher-pupil ratios for South African primary schools were as follows: Blacks (44:1), Coloureds (25:1), Asians (21:1) and Whites (16:1) (Boraine 1990:2 ; Smit 1991:145). It has to be kept in mind that during these same periods, Whites contributed substantially more towards income taxes and, earned higher salaries, because of their better qualifications. Regarding **academic results**, 38% of DET pupils failed their matric examinations in 1992 (SABC, TV1 News, 94.01.11).

¹³ See **recommendation** in this regard (§ 7.3.1.10).

¹⁴ This question is answered in § 1.1.2 and chapter 2.

A brief discussion on CNE and the relationship between **spiritual** and **national** (cultural and political) **values** are essential to understand the problem addressed in this dissertation.

1.1.2 THE FAILURE OF CHRISTIAN NATIONAL EDUCATION (CNE) IN SOUTH AFRICA

In a television programme on the future of education in South Africa, programme presenter Mark Manley (1993, Life Style, TV1) commented in the following way :

As the epoch of **Christian nationalism** in our country seems to be drawing to a close, so concern for **Christian education** has gained **momentum** with schools set up by the independent churches flourishing more than ever before.

The aim of **CNE** in its early days (1901-1915) to develop a Christian approach that would be an integral part of education was honourable. Unfortunately CNE became so entangled with the vested interests of **Afrikaner nationalism** and the policy of *apartheid*, that it **gradually** became **ineffective**. Amongst many authors there is no doubt that the **CNE education policy** in South Africa has **failed**, both in its early days during 1901-1915 (Barnard 1979:109-111,118 ; Postma 1987:148) as well as in its revised version as portrayed in Act 39 of 1967 (Fowler 1990:124-127 ; Christie 1988:165 ; Lederle 1988:34-48 ; Smit 1991:126-128, 149). ¹⁵

The failure of CNE can be found in the **linking** of **nationalism** (political motives) and **Christianity** (spiritual motives) (Lederle 1988:35 ; Fowler 1990:126,127 ; König 1990:TV1 programme). Lederle, who refers to the Afrikaans translation of CNE as the 'perilous hyphenated slogan', believes that CNE was doomed to become more of a curse than a blessing to South Africa. **God** can **never** be conceived as being on the **same footing** as a nation's **cultural and political ideals**. Fowler (1990:126) explains why Christian nationalism is an unacceptable goal :

¹⁵ Postma (1987:137), who describes the existence of the 'CNE-movement' as being from 1901-1906, comments that the **deterioration** of **CNE schools** in 1906 was mainly because of lack of financial resources. *Afrikaner*-parents weren't able to receive any form of subsidization from the British educational authorities.

"**Christian**" can have its full meaning only as a reference to the central religious motivation shaping and directing the whole of life. It does not refer to a certain dimension or aspect of life but to the motivating source from which all life springs. "**National**", on the other hand, properly refers to one dimension, or aspect, of life among others. My nationality does not define my life. It qualifies it with one among a number of other qualities.

Placing the two expressions "Christian" and "National" **side by side** inevitably leads either to the *false reduction of "Christian"* to one of several qualities of life or to the *false elevation of "National"* to a life-directing religious principle on an equal footing with "Christian".

For this reason, "**Christian-National**" [*sic* - MN] is an **unacceptable** goal in schooling. We can be faithful to the Gospel only as we pursue *Christian* schooling without placing any other word alongside "Christian".

Although the above statements may sound harsh, it will become increasingly clear in this dissertation that **CNE** did not succeed in offering true Christian education. CNE, in the end, became part of the **problem** of offering **secular, neutral** and mere **nominal** 'Christian' education to its pupils.

1.1.3 THE RESEARCH PROBLEM

The **problem** described so far, is a **lack of true Christian education** being offered in South African schools. To summarize, the **research problem** will now be expressed in terms of the **questions** which have to be addressed in this dissertation.¹⁶

- What is **sound Christian education**?
- What should be its **goals and objectives**?
- How can these goals be **assessed** and the quality of Christian education be **improved**?
- Which **criteria** can be used to **evaluate** (assess) the degree of excellence of **Christian education** programmes?
- Are present structures in South Africa making a meaningful **contribution** towards the **achievement** of such goals and



¹⁶ The first two **questions** are **addressed** in chapter 2, the next two in chapter 3 and the last question is addressed in chapters 4 to 7. See also **reformulation** of the problem in terms of **hypotheses** in § 1.3.2.

objectives?

Having stated the problem in terms of questions to be addressed, the aims of the investigation will now be stated.

1.2 AIMS OF THE INVESTIGATION

By means of this dissertation the researcher desires to contribute towards a clearer understanding of the nature of sound Christian education, as well as its practical implementation in both private and public schools in South Africa.

Before the primary and subsidiary aims of the investigation are listed, a change in focus of the investigation has to be discussed.

1.2.1 ORIGINAL FOCUS OF STUDY

The tremendous growth in the number of ACE schools in the mid-1980's, together with the fact that the congregation to which the researcher belonged at the time, also considered to start their own ACE school, prompted the researcher to investigate the ACE programme (its roots, educational philosophy, methodology and particularly how it was practised in the South African situation). The ACE programme needed to be evaluated from both a biblical point of view (as it claims to be a Christian programme), as well as from an educational point of view (as it claims to be an efficient educational programme). In this way ACE became the original focus of this dissertation. But, a change in focus became inevitable in 1990.

1.2.2 CHANGE IN FOCUS AND PURPOSE OF STUDY

The original focal point of the study was the group of private Christian schools, referred to as ACE schools. The original purpose was to investigate the origin,

development, educational philosophy, methodology, organization and functioning of these schools and evaluate the quality of Christian education they were offering. The developments disclosed in the paragraphs below led to a **change in focus**.

In 1989 the pioneering group of schools founded a new organization, called **Christian Education South Africa (CESA)**.¹⁷ CESA would operate independently of ACE International. Two other major events, which changed the course and history of CESA, also occurred in 1989. In January 1989 the government gave notice to 48 (of the estimated 85) schools to the effect that they would be closed and their registrations withdrawn, if they did not comply fully with the core curriculum prescribed for South African schools (Pretoria News 1989b:2 ; Theron 1989:1 ; De Lange 1989:1).¹⁸ The confusion caused by this notification was aggravated by a second critical event : the unexpected illness of the pioneer-leader, Ashton Sparrow.¹⁹

Since the appointment of new leaders in 1990, the researcher experienced difficulties in obtaining official information from the CESA National Office.²⁰ This situation necessitated a **change in focal point**. It was then decided to **shift the emphasis** of the research from ACE(SA) and CESA to the **development and testing of a set of criteria for assessing the level of excellence of Christian education attained at individual schools**.

Following next are the primary and subsidiary aims of the investigation, which reflect the **new focus and purpose of this study**.

¹⁷ See § 5.2.1.3.

¹⁸ See § 5.2.2.2 for government intervention.

¹⁹ See § 5.1.1.4 and § 5.2.2.1a.

²⁰ See § 1.6.3.2 for more details on difficulties experienced.

1.2.3 PRIMARY AIMS ²¹

The major aims of this study are to

- identify the essential elements which constitute sound **Christian education**. ²²
- develop a set of criteria to assess sound Christian education. ²³
- identify common features (or characteristics) of **CESA** schools. ²⁴
- assess the quality of education offered by **CESA** schools by application of these criteria. ²⁵

1.2.4 SUBSIDIARY AIMS

Subsidiary aims of this study are

- to create **scientifically-based** research on Christian education which could serve as a **source of reference** for Christian educationalists, parents, teachers, governing bodies of schools, organizations and the government. ²⁶
- to **unite and build bridges** between charismatic and non-charismatic **Christians**, by exposing the common motives, purpose and vision which many individuals and groups have for Christian education in this country. ²⁷
- to **increase the degree of excellence** of **Christian education** in South Africa by offering a comprehensive and balanced system of evaluation to Christian schools. ²⁸

²¹ Compare questions of § 1.1.3.

²² See § 2.3.

²³ See chapter 3.

²⁴ See chapters 6 and 7 (§ 7.2.2.3).

²⁵ See § 7.1.3.

²⁶ See **Christian philosophy of life** (§ 2.1.3), **essential elements** of Christian education (§ 2.2.2) and **SAPPAB assessment model** (chapter 3).

²⁷ In 1989, very few Christian educators at UNISA were charismatic. The researcher, who holds a charismatic belief system, saw her enrolment at UNISA as a challenge to unite Christian academics. See also recommendations regarding proposal for co-ordinating body (§ 7.3.1.1).

²⁸ See **SAPPAB assessment model** (chapter 3).

- to provide a **prototype** for sound **Christian education** towards which all Christian schools and institutions can strive. ²⁹
- to record valuable historical information regarding the origin, founder members, trials, hardships and development of South Africa's largest **apolitical evangelical Christian school movement**, CESA. ³⁰
- to investigate and evaluate the biblical and educational '**soundness**' of the **ACE programme**, from which CESA originated and which played a major role in the establishment of most ACE(SA) and CESA private schools in South Africa. ³¹
- to gather as much **data** as possible about the Christian private schools registered with **CESA**, by way of visits to schools, interviews with principals and teachers, attendance of school and national meetings, attendance of 'Student Conventions', as well as two questionnaires to principals. ³²
- to present the gathered information in a structured way in the form of a **profile** of CESA schools. ³³
- to evaluate individual **CESA schools**, as well as the national organization, in the light of all the information gathered and by means of the six **SAPPAB** (spiritual, academic, physical, practical, administrative, balance) criteria. ³⁴
- to make a **contribution** towards the quest for a feasible, just, high quality and **Christian education alternative** for South Africa. ³⁵

The above-mentioned aims have been **quantified** by 'translating' them into various questions (compare § 1.1.3) which need to be answered, in order to answer the **final question** : Do CESA schools contribute meaningfully towards Christian education in South Africa?

To conclude, the **purpose** of the investigation is rephrased in the following words :

²⁹ The **SAPPAB assessment model** (chapter 3) provides such a **prototype**.

³⁰ See chapter 5.

³¹ See chapters 4 and 7 (§ 7.1.1).

³² See chapter 5.

³³ See chapters 6 and 7 (§ 7.2.2.3).

³⁴ See § 3.1.4.1 for details on the six **SAPPAB criteria**. See § 7.1.2 and § 7.1.3 for **evaluations**.

³⁵ See chapters 3 and 7.



The quest for a sound and feasible Christian education system for South Africa, constitutes the aim of all the endeavours of this study.³⁶

1.3 DEMARCATION OF THE FIELD OF STUDY AND HYPOTHESES

In § 1.1.3 the research problem has been formulated as the lack of true Christian education in South African schools. The quest for a sound and feasible Christian education system for this country has been stated as the main aim of this dissertation (§ 1.2).

Keeping in mind the change in focus (described in § 1.2.1 above), the field of study will now be demarcated in terms of subject, focus, context and hypotheses.

1.3.1 DEMARCATION

1.3.1.1 Private evangelical schooling in context

Education in most countries are offered by either public (government) or private institutions. Amongst these private educational institutions, some are religious and others are non-religious. Religious private schools can be divided into the following three categories : Protestant, Roman Catholic and others. Protestant Christian schools can be divided in evangelical and non-evangelical schools, which again can be further

³⁶ For the researcher this quest commenced in 1987 when she was invited to attend an ACE promotional meeting at a Christian school in Johannesburg. The audience was introduced to ACE, its educational philosophy, methodology, procedures of administration and how any church or fellowship could register with ACE, purchase its material and start its own Christian school.

sub-divided.³⁷

This investigation centres around Christian schooling offered by evangelical private Christian schools which have a charismatic orientation.³⁸

Table 1.1 on the next page shows how these schools fit into the broader picture of schooling in South Africa.

1.3.1.2 The subject, context and focus of the study

Now that the context of evangelical Christian private schooling has been illustrated, the subject, context and focus of the study will be stated. The broad field of study is Christian education, which has been narrowed down to charismatic, evangelical private schooling in the end.

Table 1.2, two pages further, gives a global view of the field of study of this dissertation. It distinguishes between the macro, meso and micro levels of context and also reflects the chronological, geographical and application context of the study.³⁹ The focal point of the research project is the development of assessment criteria for sound Christian education.

³⁷ See also discussion on sub-groupings within the Christian philosophy of life in § 2.1.3.5.

³⁸ By charismatic orientation is meant a belief system which acknowledges the relevance of '*charismata*' (spiritual gifts) of the Holy Spirit, administered to believers (1 Cor 12 and 14 ; Rom 12:6-8). For detailed definitions of terminology, such as 'evangelical' and 'fundamentalistic', see § 2.1.3.5.

³⁹ The macro level describes the broadest scene, the meso level the intermediate, and the micro level reflects aspects which will be investigated in the finest details.

Table 1.1 : Private evangelical schooling in South Africa in context

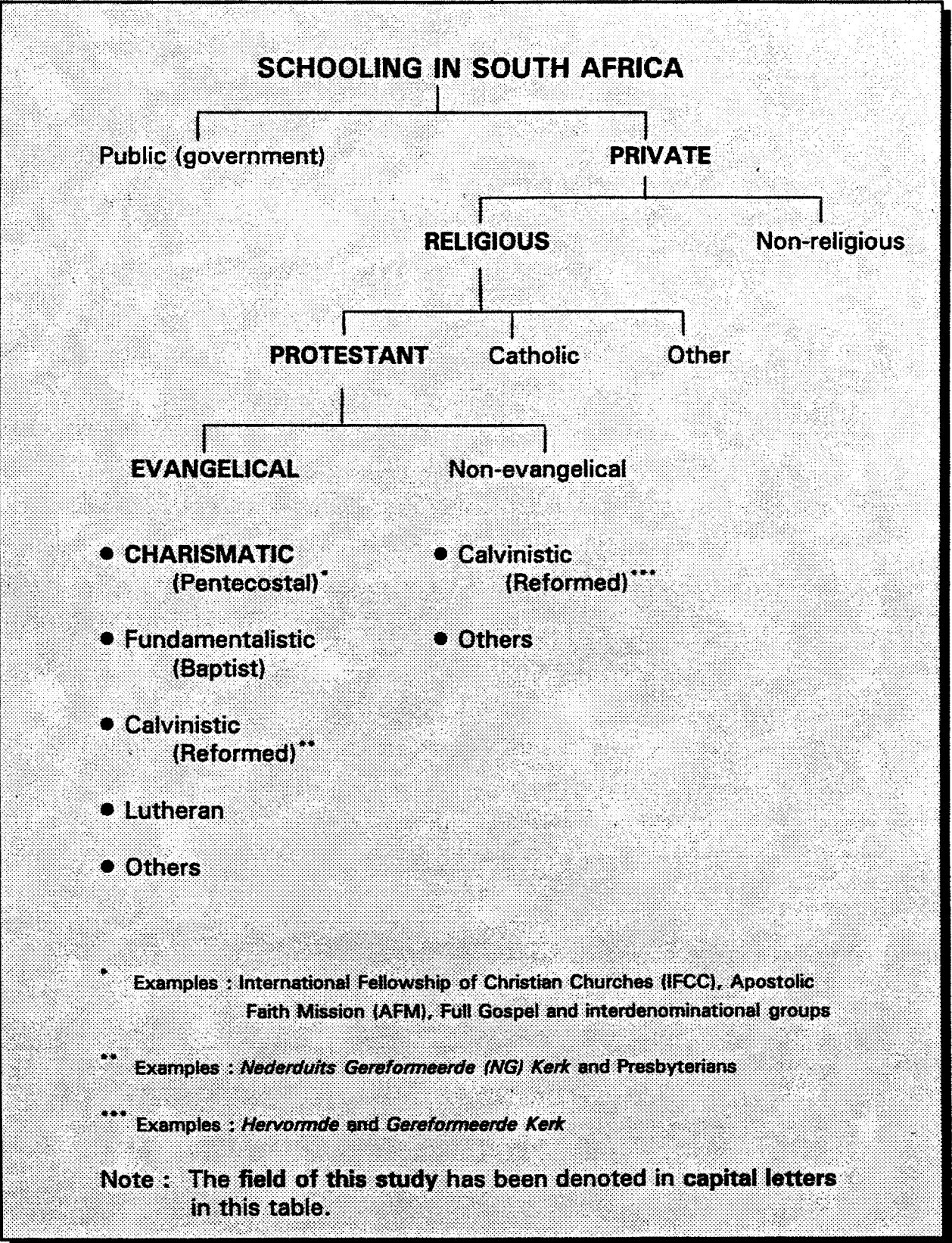


Table 1.2 : Global view of the field of study

CONTEXT	FIELD OF STUDY	FOCAL POINT
Macro level	Christian education	Development and application of assessment criteria for sound Christian education
Meso level	Private Christian schooling	
Micro level	Group of charismatic evangelical Christian schools : CESA	
Chronological	1984-1993	
Geographical	South Africa ⁴⁰	
Application	Assessment of organization and individual schools	

To conclude this exposition on the demarcation of the research project, the subject, focus and context of the investigation are stated once again.

The subject of this study : Christian education

The focus of this study : Criteria for assessing Christian education

The context within which the above is to be investigated :

A group of evangelical South African private schools, called Christian Education South Africa (CESA).



⁴⁰ Two surveys were conducted. Survey 1 (1990/1991) and survey 2 (1992) were distributed amongst CESA schools in South Africa and the Transvaal respectively.

1.3.2 HYPOTHESES

For the sake of clarity, the main purpose and scope of this study are now rephrased in terms of hypotheses.

Main hypothesis :

CESA schools contribute towards **sound Christian education** in South Africa.



Sub-hypotheses :

CESA schools provide education which is **Christ-centred**.

CESA schools provide education which is **educationally sound**.

Specific questions, referred to in § 1.1.3, will be addressed during the course of this study in order to test the above-mentioned hypotheses.

Having formulated the problem (and rephrased it in terms of hypotheses) and stated the purpose and field of study, comments will now be made in terms of the relevance of this research.

1.4 RELEVANCE OF THE STUDY

The need for a research effort of this nature should be clear from previous sections. To illustrate the **relevance** of this investigation, a few issues taken from the **broad South African political and educational arenas** are stated once again. As most of these issues are dealt with more fully elsewhere in this study, each one will only be mentioned briefly.

- **South Africa (and its educational system) is in transition.**
- **Transition causes instability and uncertainty.**

- **Direction** is needed in educational matters and legislation.
- **Christian parents and educators** need to recognize their **responsibilities and opportunities** in this regard. Because South Africa claims to be a **Christian country**, parents have the right to expect that Christian education should form part of any future educational dispensation.
- The number of **Christian private schools** is increasing.
- **Standards are required** which are aimed at ensuring a high quality of Christian education in South Africa.
- These standards should be **biblically based and educationally sound**.
- Thousands of **black pupils** in South Africa **lack quality education**. In DET schools, innocent pupils have been **exploited** by political parties that jockeyed for a position in the 1994 elections.⁴¹ **Political unrest, teacher strikes and violence** are rife in DET schools, which have become melting pots of dissatisfaction and frustration as a result of years of **injustice and unequal opportunities** in education.
- **White education**, while having maintained acceptable academic standards, is **lacking spiritually** in terms of Christian values. The **CNE policy** (in government schools) **failed to provide true Christian education**.⁴²
- South Africa professes to offer **Christian education**, yet such education needs to be **redefined and implemented**.
- **Christian parents, teachers and governing bodies** of schools need **advice, assistance and training** on Christian educational issues.
- **Christian schools** should be able to offer **unbiased quality Christian education** to all pupils in South Africa.

Another serious need was identified in the field of Christian education by the **unprecedented growth of ACE schools** in South Africa during the mid-1980's.⁴³

⁴¹ Until April 1994 education for **black pupils** was administered by the DET. Education for the remaining three race groups represented in government (**Whites, Asians, Coloureds**) was administered by the **Department of Education and Culture (DEC)**. The DEC (House of Assembly) was responsible for education for white pupils. At the time of finalization of this dissertation, new educational structures had not formally been announced by the GNU.

⁴² See § 1.1.2 for comments on CNE.

⁴³ ACE's **pre-packaged curriculum and comprehensive administrative support system** enabled even small schools to operate without qualified teachers.

Many Christian parents and teachers wanted to know more about the ACE programme, as many churches and interdenominational fellowships started their own private Christian schools. ⁴⁴ Did ACE really offer quality education? Could ACE fulfil their needs for a Bible-based education for their children? Was the ACE programme educationally sound? What did Christian educationalists think about the ACE programme? A comprehensive system of evaluation was necessary to assess the degree of quality offered by this programme.

When the government intervened (by withdrawing the registrations of several ACE schools) in 1989, the need for objective assessment of Christian educational programmes in South Africa became even more crucial. The ACE programme had to be evaluated (both from a biblical and an educational perspective) and ACE(SA) as an organization needed to be investigated. ⁴⁵

But before any kind of evaluation or assessment could be undertaken, criteria for assessing a Christian programme had to be found. A literature study proved that to date no suitable criteria have been developed to assess sound Christian education. In order to fulfil this need, the SAPPAB criteria, as described in chapter 3, were developed. ⁴⁶

The relevance of issues included in this study is summarized as follows :



- South Africa is in desperate need of quality Christian education.
- Christian Education South Africa (CESA), previously known as Accelerated Christian Education (SA), could possibly fulfil such a need.
- The development of a comprehensive system of assessment is of great importance, as no such criteria existed whereby a Christian education programme could be evaluated.

⁴⁴ The congregation to which the researcher belonged at the time, also considered starting their own ACE school. This prompted the researcher to investigate the roots, educational philosophy and methodology of ACE.

⁴⁵ ACE(SA) later became known as CESA.

⁴⁶ The development of the SAPPAB criteria is an attempt to design scientific tools for assessment of sound Christian education.

1.5 REVIEW OF RELATED STUDIES AND CONTRIBUTIONS

At the time of the commencement of this study (1989), no ethnographic research had been done in South Africa in the field of charismatic evangelical Christian schooling.⁴⁷

In 'Witness through schooling', Pam Christie and Dawn Butler (1988) report on an investigation into Catholic open schools in South Africa in 1986.⁴⁸ This ethnographic research, however, does not focus on Christian education, but rather on integration and the fact that Catholic schools are open to all races (1988:8).

Valuable contributions towards Christian educational thinking (particularly from a Calvinistic / Reformed perspective) are found in the work of prof J L van der Walt, Dean of the Faculty of Education at the Potchefstroom University for Christian Higher Education (PU for CHE). His many publications on educational and philosophical issues display a true Christian researcher, endeavouring to view and interpret the world from God's perspective.

Prof Marthinus Dreckmeyr and dr Dirk Wessels of the Didactics Department at the University of South Africa (UNISA) have contributed to Christian education by inviting renowned international Christian educators and educationalists to visit South Africa and address various audiences in the early 1990's. Amongst these international speakers were Norman de Jong (Trinity Christian College, Chicago, Illinois), prof dr Harro van Brummelen (Chairman of the Education Division of Trinity Western University, Langley, British Columbia, Canada), dr Stuart Fowler (Institute for Christian

⁴⁷ See § 1.6.4 for definition of ethnographic research.

⁴⁸ Note on the use of names in the text : The first time the name of a 'significant person' (one who has contributed largely to the researcher's thinking or have been quoted numerous times in this study) is mentioned in this dissertation, their first names will also be stated, if it is available. If only the initials are available, it will be mentioned the first time.

Education, Australia) and prof dr John van Dyk (Director of the Center [sic - MN] for Educational Services, Dordt College, Sioux Center, Iowa), Rosalie Pedder (University of the Nations, Hawaii) and John and Anita Hay (Youth With a Mission (YWAM), USA).

Dreckmeyr has also been involved in the development of a **practical in-service-training course for Christian teachers** which are presently being offered by an organization referred to in the next paragraph. Together with others, he is contributing in the field of **Christian curriculum development and biblical based subject teaching**.

A Christian organization worth mentioning in the field of Christian education in South Africa, is the Stellenbosch-based **Foundation for Christ-centered [sic - MN] Education (FCE)**, previously known as South African Christian Schools. It was founded in 1991 under the leadership of Neels de Jager. FCE strives to promote and establish **Christ-centred education** in South Africa and the rest of the world. According to one of their newsletters (De Jager 1993:1), FCE's goals are

- to serve and assist communities to establish Christ-centred schools, without taking over management of such schools.
- to provide training courses for Christian teachers in public and private schools.
- to encourage, edify and motivate Christian teachers by way of seminars and conferences.
- to establish a core of teachers who would be willing to relieve other Christian teachers all over the world who wish to attend a FCE training course.
- to train management councils of schools how to maintain Christian values and principles in their schools.
- to provide information and research findings on Christian education, addresses of Christian schools and colleges, constitutions and prospectuses of Christian schools, textbooks for different subjects for Christian teachers.
- to equip Christian teachers in public schools for new and changed circumstances in schools.

FCE is presenting **Christian education training courses** (consisting of 10 weeks full

time training) to Christian teachers in venues across South Africa (Dreckmeyr 1994).

Another important contributor who has quietly been planting many seeds in the Christian education fields of South Africa, is dr **Graham Catto** of the Hatfield Training Centre in Pretoria, pastor and previously principal of Hatfield Christian School. Many a teacher and educator has received training from Catto on a biblical world view, how to have a **biblical perspective on education**, and how to view and present various subjects from a biblical perspective.

In 1991 a significant contribution towards Christian education was made by **Carin Smit** with the completion of her study on '*Ontstaansdeterminante van evangelies-Christen privaatskole*' or '**Factors determining the founding of evangelically Christian private schools**', in which education has been discussed from two perspectives : a biblical and a governmental. Smit (1991:iv) believes that the South African public school functions under the overriding authority of the government, and that this authority challenges the sovereignty of God and negates His will and purpose for education. The State, in claiming the right to legislate education, usurps the authority of the family and church in this field. Smit's study shows how public school education in South Africa has become '**essentially non-evangelical and unbiblical**' (1991:v).

A few other **international Christian researchers**, who are respected by both Calvinistic and charismatic Christians, need to be mentioned for their contributions towards Christian education, particularly as one of them has done an in-depth investigation into ACE.

Van Brummelen of British Columbia (Canada), mentioned above, considers himself to be a '**Kuyperian Calvinist**' (1986:xi). His greatest contribution lies in his biblical approach towards a **Christian curriculum**. His Bible-based model for learning (1988: 37-62) has found acceptance amongst many Christian educators. In '**Telling the next generation**' (1986), a revised version of his doctoral thesis, Van Brummelen discusses the educational development in **North American Calvinist Christian schools** during the past 150 years until 1977.

Another Canadian study mainly focusing on Christian education and in particular on ACE, is Neil Bramble's dissertation, **'An evaluation of Accelerated Christian Education'** (1984). Bramble describes himself as an 'evangelical' Christian. He acknowledges positive aspects of the ACE system, such as an 'essentially biblical educational philosophy' and the inculcation of Christian values. Weaknesses which he identifies in the ACE programme are lack of critical thinking skills, too much control and too great an emphasis on fundamentalism and individualism (1984:244-247). The fact that Bramble's investigation only included printed materials and recorded tapes, could perhaps be regarded as a **shortcoming**. If actual case studies or observations and interviews with ACE schools' staff were included, his findings would have been even more valuable. Nevertheless his contribution was significant in the field of Christian education.

A few ethnographies of Christian schools are also worth mentioning. One is Alan Peshkin's ethnography of a fundamentalist Baptist school, **'God's Choice : The total world of a fundamentalist Christian school'** (1986); the other is Susan Rose's in-depth ethnographies of two evangelical Christian schools in New York. One is a middle-class, independent, charismatic community; the other a working-class, fundamentalist Baptist community. Rose has made a significant contribution, because few studies had previously examined in such depth as she the organization of Christian schools, the processes that characterize school life and the effect of the schools on the lives of pupils, their families and their communities in such depth as she has. Her findings are reported in her doctoral thesis, **'Christian schools in secular society'** (1984) and in a book, **'Keeping them out of the hands of Satan'** (1988). Although Rose's personal beliefs are not stated explicitly anywhere in her works, her honest and open evaluation and critique provide insight into the internal dynamics of a Christian school. However, one would have liked to have been given more information about her personal beliefs and philosophy of life.

Two studies which were most useful as examples of how to evaluate complete school systems, and which contributed greatly towards the methodology of the empirical investigations (surveys) and ethnographic research of this dissertation, were Christie & Butler's (1988) report on the Catholic open schools in South Africa (referred to

earlier in this section) and Alexander Coutts' (1989) exploratory study of the South African New Era Schools Trust (NEST) schools.

In the course of consulting various studies and educational alternatives, one thing became clear : South Africa's educational problems are unique and require unique solutions. For any research to be relevant, it needs to take into consideration the hurt of the country's past and the present needs and aspirations of all its people. Christians know that the only real and lasting solution for South Africa's educational situation is to be found in a biblically acceptable alternative (Joh 14:6).

1.6 METHODOLOGY OF INVESTIGATION AND EVALUATION

The investigation included a literature study, interviews, empirical research (two surveys), as well as ethnographic research. It was not solely a theoretical exercise, as practical case studies and an evaluation of CESA schools were included.

Information regarding the philosophy and operation of CESA schools was gathered by means of interviews, empirical and ethnographical methods.⁴⁹ Six criteria were developed by which these schools were evaluated in order to address the final question : Are schools affiliated with CESA making a meaningful contribution towards sound Christian education in South Africa?⁵⁰

These procedures and methods will now briefly be discussed or referred to.

1.6.1 LITERATURE STUDY

A literature study has been undertaken covering the following topics :

⁴⁹ See § 1.6.4 for explanation of ethnographic research.

⁵⁰ See chapter 3 for criteria.

- The history of education (in general) and Christian education in South Africa
- CNE : Its origin, historical course and present relevance
- Christian education in South Africa : Trends, present participants, groups, organizations, (limited) published research
- Christian education internationally, with special attention to the USA and Canada
- ACE : Its origin, founder, philosophy of education, methodology, curriculum materials, ACE Math PACEs (complete set), brochures, publications, training manuals, administration manuals ⁵¹
- Publications of dr Donald Howard (founder of ACE)
- ACE(SA), later known as CESA : Constitution of Transvaal schools, minutes of meetings held by principals and pastors (1989-1993), newspaper reports about government intervention in 1989, prospectuses of various schools
- FCE : Newsletters (1991-1993), information brochures
- Biblical educational philosophies, principles, approaches and methodologies
- Biblical views of education and ways of presenting various school subjects
- Application of a Christian philosophy of education and biblical principles to education in practice.

The defining of terminology and the 'setting of the philosophical stage' (recorded in chapter 2), as well as the development of criteria to assess sound Christian education (chapter 3) were the outcome of the above literature study, done over a period of five years.

1.6.2 INTERVIEWS

Interviews were conducted with various persons involved with Christian education, during the period 1989-1993. All the interviews were of a structured format. ⁵² The interviewees were given questions beforehand, around which the interview would centre. All interviews have been recorded on tape.

⁵¹ A PACE refers to a Packet of Accelerated Christian Education, a printed booklet containing ACE study material.

⁵² Refer to Appendix L for an outline of the format used for the interviews.

Interviews were conducted with the following persons or groups of persons :

- Leaders or representatives of various Christian education organizations, such as FCE
- Founder members, pioneers, past and present leaders, regional co-ordinators and organizers of ACE(SA) and CESA ⁵³
- Principals, parents, teachers and pupils of CESA schools.

The results of the interviews were used in conjunction with the empirical and ethnographic research to compile a profile of CESA schools (chapter 6). The interviews also provided an interpretive framework for case studies conducted at selected CESA schools.

1.6.3 EMPIRICAL INVESTIGATION : TWO SURVEYS

1.6.3.1 Research procedures

Two empirical surveys were conducted in 1990/1991 and 1992 amongst CESA principals by means of questionnaires. ⁵⁴

Before the first questionnaire was distributed, a pilot study was undertaken whereby two CESA principals were asked to complete the questionnaire. Minor adjustments were made before it was distributed by mail to all CESA schools. Questionnaire 1 investigated issues such as schools' history, numbers of pupils and staff members, religious beliefs, educational philosophy and biographical information of the principal.

The second questionnaire was distributed personally to all CESA schools in the Transvaal (CESAT) schools and investigated issues such as the registration, educational philosophy, use of PACEs, relationship with local churches, and salaries

⁵³ ACE(SA) changed its name to CESA in 1989.

⁵⁴ According to the Oxford (1989, s.v. 'empirical'), an empirical investigation is based on observation or experiment. For complete questionnaires, see Appendices A and F at the end of the dissertation.

of staff of CESAT schools.⁵⁵

Full details regarding the purpose of the surveys, the research instruments (questionnaires), their designs, the research design and procedures used, the analysis, interpretation and presentation of data are reported in chapter 6. The questionnaires are included in the appendices.

1.6.3.2 Difficulties experienced and limitations

It has been mentioned in § 1.2.2 that, since 1989, certain difficulties have been experienced in communicating with and obtaining information from the CESA National Office regarding CESA national policies, information about CESA schools and information required for Questionnaire 1.⁵⁶ The researcher experienced problems in the gathering of data, the distribution, monitoring and collection of questionnaires during the first survey. As these problems may have influenced the reliability and validity of the results of the questionnaires, they need to be disclosed.⁵⁷

This lack of co-operation and trust hampered the progress of the investigation regarding the operation and development of CESA. Requests for information, which could only be provided by the National Office, were either not met or else answered inadequately.

When the (then newly appointed) Executive Director of CESA was asked permission to conduct the survey, he had certain reservations but agreed to arrange for the first questionnaire to be sent, along with their regular newsletter, to all schools that were registered with CESA. After a number of long distance telephone calls and

⁵⁵ See § 5.2.3.4 for more details on CESAT.

⁵⁶ Since 1990, communication problems also existed between individual CESA schools in the Transvaal (the original visionaries) and the (then newly) appointed administration at the National Office of CESA. Both CESA and ACE(SA) were housed in the same building in Glenashley, Natal. ACE(SA) was operating as a franchise for ACE(International) selling ACE material to South African schools, and CESA was functioning as an umbrella body for its affiliated schools (most of which were in the Transvaal).

⁵⁷ The difficulties should be interpreted against the background of internal (leadership crisis, see § 5.2.2.1) and external (government intervention, see § 5.2.2.2) instability of the organization at that time. See also § 1.2.2 for change in focus and § 1.6.6 for more details on reliability and validity.

correspondence between the National Office and the researcher, the circulation of **Questionnaire 1** was finally approved on condition that the CESA National Office control its distribution and collection. No school's name or address was to be made known to the researcher.⁵⁸

Various methods (including phone calls and letters) were used to encourage schools to return their questionnaires. Because the CESA National Office insisted on collecting the answer sheets themselves, they undertook to photocopy each and post the originals to the researcher. Great difficulties were experienced in obtaining the returned questionnaires from the National Office. Notwithstanding many requests for the originals to be returned, the researcher eventually collected most of them personally from the CESA Office in Natal. Apparently the researcher could not succeed in gaining full co-operation and trust. These and other difficulties may have affected the reliability of the results of the first survey.

To summarize, the following factors may have contributed to a less-than-optimal reliability of the results of **Questionnaire 1** and are considered to be limitations :

- The intention of the government to close down CESA schools⁵⁹
- CESA's change in leadership and organizational structures⁶⁰
- Fears and uncertainty about the future of CESA schools (caused by first two factors)
- Secretiveness of CESA National Office to disclose information (caused by first three factors)
- Lack of communication and rapport between the new CESA management and individual CESA schools
- Lack of personal control by researcher over distribution and collection of questionnaires.

On the other hand, CESA schools in the Transvaal were most obliging and very co-

⁵⁸ The secretiveness about the identification of actual CESA schools made follow-up longitudinal studies very difficult.

⁵⁹ See § 5.2.2.2 for more details about government intervention.

⁶⁰ See § 5.2.2.1 for more details on leadership crisis.

operative in providing information regarding their aims, policies, operation, methodologies, staff, pupils and the internal dynamics of their schools.⁶¹ The researcher was allowed to visit schools, have interviews with principals and staff members and attend all meetings held by CESA principals and pastors. Valuable insights into the operation, management and objectives of CESAT schools were gained from these meetings and interaction with leaders in the Transvaal.

The distribution and retrieval of **Questionnaire 2**, conducted amongst CESAT schools, ran smoothly and no problems were experienced. This time it was not conducted by the National Office of CESA, but administered through CESAT. The CESAT leadership gave their full co-operation. The excellent response rate of 100% is proof of this.

1.6.4 ETHNOGRAPHIC RESEARCH

Ethnographic research is done when the investigator enters a real-life situation as a **participant observer**, afterwards compiling a report in narrative style from which research findings may be derived (Hill 1987:60). The researcher 'entered a real-life situation as a participant observer' on many an occasion. Both CESA as an umbrella organization, as well as individual CESA schools were the subjects of such investigations during the period **1989-1993**.

In order to investigate and understand the motives and the purpose, the strengths and the weaknesses of CESA as an organization, as well as to evaluate CESA's contribution towards Christian education in South Africa, the **ethnographic investigation** formed an integral part of this study. It was undertaken in the following ways :

- Various CESA schools were visited during school hours. Schools ranged from a small (predominantly black) one in a rural area to a large (predominantly white) one in an urban area. During these visits the researcher was given the opportunity to meet and observe how principals manage their schools, how

⁶¹ The fact that the researcher was able to have more personal contact with CESAT schools (because of closer proximity), most probably improved the relationship of trust between researcher and principals of schools.

teachers teach and how pupils work, play, interact and participate in extra-mural activities. The daily running of each of these schools, as well as their particular ethos of each school were experienced first hand.

- Various classrooms and learning centres were visited.
- Parents' meetings at CESA schools were attended.
- Graduation ceremonies at CESA schools were attended.⁶²
- Permission was granted to attend Pastors and principals' meetings of CESA schools in the Transvaal.
- CESA teacher training conferences, such as the national Teachers' Forum and ACE Teachers' Conventions, were attended.
- Regional and national Student Conventions were attended at which pupils are given the opportunity to compete against each other in numerous different sporting and cultural events.
- During interviews conducted with pioneer leaders of CESA (including principals, teachers, pastors, parents and co-ordinators), the roots of CESA were traced since its 'conception' in 1983 and its birth in 1984.
- In-depth investigations were conducted in five CESA schools in the Transvaal. Four of these were evaluated by applying the SAPPAB criteria.
- Two of these five schools were selected as case studies.

It is not always possible to verbalize views, perspectives and overall pictures gained from ethnographic research. Such perceptions do however supplement the results obtained by means of other types of research procedures, already described in this chapter. Insights gained from the ethnographic research contributed towards a more accurate framework for the compilation of a profile of CESA schools and the evaluation of CESA schools.

1.6.5 METHODOLOGY OF EVALUATIONS

1.6.5.1 Development of criteria

⁶² Quite unusual prizes are awarded at these ceremonies, for instance, prizes for love, peace, joy, and so on. See also § 4.4.3.6 where various awards are mentioned.

Six spheres or areas were identified in the life of a Christian school : The spiritual, academic, physical, practical, administrative and balance.⁶³ Each of these 'areas of excellence' was represented in terms of a criterion in the **SAPPAB** model of assessment in chapter 3. These criteria were used to evaluate the quality of Christian education offered in CESA schools in chapter 6.

A pilot study was undertaken at a CESAT Teachers' Forum held in Pretoria during August 1993. At this conference an assessment model consisting of five criteria only, was presented to a group of 100 Christian educators. The group consisted of teachers, principals and pastors from CESA schools all over the country. The group was asked to discuss and comment on the *feasibility* and *usefulness* of the criteria presented. The feedback received was very positive. Recommendations received from the audience prompted the researcher to alter the criteria in such a way as to include another area of excellence (the physical). In this way the model was expanded to include the sixth SAPPAB criterion.

The final **SAPPAB** criteria were developed as a result of

- a study of relevant literature
- personal teaching experience
- observations made during ethnographic research
- the pilot study undertaken in 1993, whereby the criteria were evaluated by a conference of Christian educators
- recognition of the need for a standard of excellence to be defined, publicised and practised in Christian education in South Africa.

1.6.5.2 Application of criteria : Evaluation of schools

a) Selection of schools

Although it was impossible to visit all CESA schools personally, a number of schools

⁶³ See chapter 3 for clarification of each of these areas of excellence.

in the Transvaal was visited. Out of these a few were selected, to serve as examples of CESA schools.⁶⁴ Four of these schools were evaluated by means of the SAPPAB criteria : Hatfield Christian School (Pretoria), Shanan Christian School (Benoni), Lighthouse Christian College (Brits) and Lesedi Christian School (just outside Brits).⁶⁵ For the purpose of this study, only two will be presented as case studies.⁶⁶ They are Hatfield Christian School and Shanan Christian School. These were selected primarily because both existed for a relatively long period (eight and five years respectively) and because of their accessibility and close proximity.

b) Method of evaluation

A SAPPAB assessment form, a summarized version of the SABBAP model (last page chapter 3), was used to evaluate the schools.⁶⁷ Evaluation was done in the following way :

- Interviews were conducted with the principal or a senior staff member.
- During the interview, the purpose, aims and method of evaluation were explained to the interviewee. Its purpose was to assist the principal in determining the strengths and weaknesses of the school, as well as recommending ways of improving weak areas. Not only did the assessment factors serve as *assessment tools*, but they also provided the principal with *new ideas* for those areas of school life which required improvement. The criteria represented standards of excellence towards which a school could strive. Even if excellence in each area was not fully achievable, each criterion would enable a school to identify its areas of weaknesses and any imbalances in its daily operations.

⁶⁴ The researcher endeavoured to select schools that differed from each other in aspects such as the number of pupils, distribution of race groups, the methodologies used (ACE and non-ACE) and church affiliations. Proximity (and therefore practical considerations) and the number of years that the school was in existence also influenced the choice of schools.

⁶⁵ Lighthouse Christian College started in 1986 as part of the ministry of The King's Lighthouse Church in Brits. The principal of the school is Han Sipsma. This school gave birth to another school, Lesedi Christian School. Johan du Plessis is the principal of Lesedi Christian School, which started in 1992 with 42 black pupils. See § 7.1.3.3 and 7.1.3.4 for more information about Hatfield and Shanan Christian Schools.

⁶⁶ When one or more cases are studied as instances, representatives or examples of other occurrences or things, these are referred to as case studies.

⁶⁷ See Appendix I for SAPPAB assessment form.

- After the purpose of each criterion and assessment factor had been explained, the principal graded each assessment factor by assigning to each a mark (between 1 and 5).
- The average for each criterion was then determined by simply calculating the average of the assessment factors representing that criterion.
- The results were interpreted in the following way : If the average mark for a particular criterion was below 3, that specific area required attention.

Full details about the application of the SAPPAB criteria and the evaluation of schools can be found in chapters 3 and 7 respectively.

1.6.6 RELIABILITY, VALIDITY, UTILITY AND OBJECTIVITY

De Wet, Monteith, Steyn & Venter (1981:131-151) mention reliability, validity, utility, objectivity and the ability to discriminate as requirements for effective assessment instruments. The first three requirements will briefly be addressed in terms of the empirical investigation and the evaluations done by means of the SAPPAB criteria. Lastly, objectivity will be addressed in terms of its influence upon the complete research project.

1.6.6.1 Reliability, validity and utility

Reliability of a test instrument refers to the degree of internal *consistency* and/or *accuracy* with which it is able to assess a factor. Perfect reliability, therefore, implies that identical results would be achieved, if the test were to be administered a second time to the same persons under the same circumstances (De Wet *et al* 1981:131-132).

Validity, on the other hand, refers to the degree to which a test instrument measures what it is *supposed to measure* (De Wet *et al* 1981:145). ⁶⁸

⁶⁸ De Wet *et al* (1981:146-149) refers to four types of validity : Content, forecasting, concurrent and construct validity.

Utility is determined in terms of monetary terms, the amount of time necessary for administration, ease of use and simplicity of administration of the test instrument (De Wet *et al* 1981:151).

a) Empirical investigations

The reliability of the results of Questionnaire 1 was less than optimal, due to the factors described in § 1.6.3.2. The sample validity of both questionnaires were perfect. Because the total population was surveyed in each case, no inferential techniques, which reduce reliability, had to be used.⁶⁹ Also, in the case of Questionnaire 1, the utility was not optimal, due to the length of the questionnaire and the variety of items surveyed.⁷⁰ The information could not be obtained any other way and, therefore, the questionnaire could not be shortened.

b) SAPPAB evaluations⁷¹

The results of the SAPPAB evaluations can be accepted as **reliable**, because if administered again, the evaluations would yield the same results. The results can also be accepted as **valid**, because the assessment factors of the SAPPAB criteria assessed what they were meant to assess.

However, both the **reliability** and the **validity** can be improved. More people could have been interviewed at the same school in order to optimize the reliability of the results. In this way **subjective** opinions would have been minimized and an even more reliable picture of a particular school's performance could have been obtained. To further improve the validity of the results of the evaluations, **assessment instructions** can in future be **printed** (instead of being explained orally).

The **utility** of the SAPPAB evaluations is considered to be very good.⁷²

⁶⁹ See De Wet *et al* (1981:147) for sample validity.

⁷⁰ See Table 6.1 (§ 6.1.3.1) for design of Questionnaire 1.

⁷¹ See § 7.1.3.2.

⁷² See § 3.1.4.

1.6.6.2 Objectivity

The light by which we view the world is always the light of the glow-worm or the fire fly, nurtured from its own body. And the judgement with which we judge remains tainted by our own blood and marrow which gave us birth (Van Wyk Louw (1971), translated by Lederle 1988:43).

Absolute objectivity is impossible. Every person views life from a different perspective, influenced by his/her unique framework of personal beliefs and experiences. No researcher is able to dissociate himself from his own personal beliefs about God, his fellow human beings and the world. These views will act as a filter through which he/she will view and interpret all of life, including the subject of research.⁷³

If, then, it is impossible to attain true neutrality, the question remains : What can a researcher do to ensure that the **highest possible degree of 'objectivity'** is achieved? Two possible ways are suggested :

- Firstly, the researcher should view the subject of research from as many angles as possible, yet acknowledging that there are certain absolutes.⁷⁴
- Secondly, the researcher should **clearly state his/her personal philosophy of life** thereby making known to the reader the beliefs, presuppositions, world and life view and perspectives from which the research will be conducted and life be interpreted.

Regarding the first aspect :

The researcher has endeavoured to investigate, understand and learn from various groups and associations concerned with Christian education in South Africa. Although not always agreeing with the policies, political affiliations, motives and methodologies

⁷³ Gaebelein (1968:37) says that 'No man teaches out of a philosophical vacuum'. Reumann (1969, quoted by Conrad 1986:395) comments that all people make use of a 'confessional grid' (which may be denominational, personal, or a combination of both) to filter incoming information. See also § 2.1.1.2 on neutrality in education.

⁷⁴ See § 2.1.3.4b on a biblical view of relativism.

of certain groups, the researcher attended their meetings and conferences.⁷⁵

In comparison to 'Christian' groups with strong cultural / national / political ties or affiliations, **CESA** and **FCE** can be considered as **apolitical Christian groups**. They are not affiliated with any political organization and do not promote any particular ideology. One thing distinguishes them from the more right wing 'Christian' groupings: No reference is ever made to any national or cultural ideals. Jesus Christ, and He alone, is the focus of their educational endeavours.

Regarding the second aspect :

As the first part of this study is philosophical in nature, it is important that the reader understands from which perspective the researcher views life and education.

In chapter 2 of this dissertation a **biblical world and life view** is discussed in depth. These views of God, man, the world, knowledge and science have evolved as a result of a study of the entire Bible and related literature, with the guidance of the Holy Spirit. The perspectives of chapter 2, therefore, depict the world and life view of the researcher.

To summarize the researcher wishes to express her personal philosophy of life in the words of a song of Petra, a gospel music group, which appear on the following page. The album on which the song appears is *Beyond belief* and the words and music were written by Bob Hartman (1990).

⁷⁵ Amongst these are the more conservative (and right wing) 'Christian' groups, such as the *CVO* movement and the *Vereniging vir Christelike Hoër Onderwys (VCHO)*. The researcher was unable to track down any left wing 'Christian' groups.

**I believe in God the Father - Maker of heaven and earth
And in Jesus Christ His only Son
I believe in the virgin birth
I believe in the Man of Sorrows bruised for iniquities
I believe in the Lamb who was crucified and hung
between two thieves**

**I believe in the resurrection on the third and glorious day
And I believe in the empty tomb and the stone
that the angel rolled away
He descended and set the captives free
And now He sits at God's right hand and prepares a place for me**

**I believe He sent His Spirit to comfort and to reveal
To lead us into truth and light, to baptize and to seal
I believe that He will come back the way He went away
And receive us all unto Himself, but no man knows the day**

**I believe He is the Judge of all men, small and great
The resurrected souls of men receive from Him their fate
Some to death and some to life, some to their reward
Some to sing eternal praise forever to our Lord**

CHORUS :

**This is my creed - the witness I have heard
The faith that has endured
This truth is assured
Through the darkest ages past
Though persecuted, it will last
And I will hold steadfast to this creed**

(Hartman 1990 : Creed)

1.7 OVERVIEW OF REMAINING CHAPTERS

The whole of chapter 2 is devoted to the clarification and definition of key concepts, such as 'Christian', 'philosophy of life', 'education' and 'sound Christian education'. Chapter 2 also establishes a philosophical framework within which the rest of the study is developed and is to be understood. The framework consists of a biblical view of God, man, the world, knowledge and science. Essential elements of Christian education are also emphasized.

Chapter 3 focuses on the development of a system of evaluation for a Christian education programme. Six assessment areas are identified : The spiritual, the academic, the physical, the practical, the administrative, as well as the balance attained within the life of the educational endeavours of the school. The development and application of the **SAPPAB** (referring to the six areas mentioned) criteria are discussed in this chapter. The criteria will be used to evaluate CESA schools in chapter 7.

The focus of the dissertation is then shifted to **Christian Education South Africa (CESA)**, a co-ordinating organization for private Christian schools. As CESA has its roots firmly implanted in **Accelerated Christian Education (ACE)**, this American based educational programme and its foundations and philosophies first have to be investigated.

In chapter 4 ACE's birth, development and present operation, as well as its philosophy of education and its curriculum are investigated. This chapter provides the necessary background for the next chapter, in which CESA's historical course is sketched.

Chapter 5 proceeds with a historical overview of CESA, an umbrella body for private Christian schools, previously known as ACE(SA). It covers CESA's history from the time of its humble beginnings as ACE schools in 1984 until its final dismantling in 1993. The trials, tribulations and victories of the pioneering schools are recorded, as

well as noticeable phases which have been identified in the development and life cycle of the organization. Over a period of time, from 1984 to 1993, the relationship between **ACE** and **CESA** changes from one of total dependence to a relationship of complete independence.

Chapter 5 provides the setting for chapter 6 in which a profile of CESA schools are compiled. The challenge of identifying common features of CESA schools proved a difficult task, as unity in direction and methodology was lost after government intervention in 1989.⁷⁶ The profile takes on the form of a report which summarizes and categorizes all the information obtained from interviews, the two empirical surveys (1990/1991 and 1992) and the ethnographic research (1989-1993) conducted in various CESA schools. Statistical information is presented in tabular and graphic form. The profile of CESA schools serves as a valuable framework within which the final evaluations of CESA as an organization and individual CESA schools are finally done in chapter 7.

The final chapter 7 includes evaluations, findings and recommendations. Areas of evaluation include the ACE programme, CESA as an organization and individual CESA schools. The results of two SAPPAB evaluations of schools are presented. Chapter 7 also summarizes the major findings of the research and makes recommendations regarding Christian education and education in general to the newly appointed government and for future research. The chapter concludes by providing an answer to the final question of this study : Do CESA schools contribute significantly towards sound Christian education in South Africa?

⁷⁶ See § 5.2.2.2 for government intervention.

SUMMARY

Chapter 1 provides an orientation and overview of the dissertation, which centres around the quest for a sound and feasible Christian education system for South Africa.

The major aim of the study is the development and practical application of a complete evaluation system for Christian education in South Africa, comprising of a set of six criteria. Each criterion is intended to provide an assessment tool for assessing a different aspect of Christian education.

The research is executed within the framework and context of the history and functioning of Christian Education South Africa (CESA), an umbrella body for multi-racial, apolitical, multi-cultural private Christian schooling in South Africa. CESA schools were originally known as Accelerated Christian Education (ACE) schools. The investigation into the history and educational endeavours of ACE(SA), later CESA, began in 1989 and lasted until 1993.

The hypothesis to be tested in this study is whether CESA schools provide sound Christian education to their pupils.

Methods used to gather information were studies of relevant literature, interviews with various Christian educators, two surveys amongst CESA schools, visits to various CESA schools, including in-depth case studies of some of the schools. This information was analysed to compile a profile of CESA schools, which served as a valuable framework within which the final evaluations of selected CESA schools and CESA as an organization could finally be done♣

SOUND CHRISTIAN EDUCATION - A BIBLICAL APPROACH

*To teach youth is to control the future of a nation ...
To teach is to bend or twist the tender seedling
so as to make the tree inclined
(De Jong 1977:26).*

INTRODUCTION

This dissertation investigates and evaluates sound Christian education from a biblical perspective. Although many references and sources have been investigated to determine what others believe Christian education is, a truly biblical perspective on any subject can only be found by studying the Bible. The phrase 'a biblical approach' is used to denote the prominence given to the Bible as ultimate source of reference. The Bible is the standard by which to judge the truthfulness or falsity of thought patterns and ideas (Is 8:20 ; Mat 22:29 ; 2 Tim 3:16).

Throughout this and other chapters of this dissertation, the reader is encouraged to note the two foundation stones upon which all Christian education rests : **Scriptural accountability** and **educational accountability**.

It is important to have a clear understanding of the interpretation of certain key

concepts which will appear frequently throughout this dissertation. Amongst these are concepts such as *philosophy of life*, *Christian*, *education* and *Christian education*. These will be clarified in this chapter by first discussing them and then defining each for the purposes of this dissertation.

2.1 FUNDAMENTAL CONCEPTS

2.1.1 PHILOSOPHY OF LIFE

2.1.1.1 Philosophy of life defined

Van der Walt (1983:4,38) defines a world view and philosophy of life as

a basic set of beliefs or convictions about God (or an idol), man, the world and their mutual coherence.

Van Brummelen (1988:86) explains a world view as 'one's basic beliefs, assumptions, values, priorities, and biases'. Van der Merwe (1983:32) defines a philosophy of life as 'an attitude to, or view of the origin, being, meaning, existence and destiny of man and his world'.¹ He emphasizes the basic link between one's religion and one's philosophy of life, because one's particular religious convictions determine one's specific view of mankind and of the world. The Afrikaans term, *lewens- en wêreld-beskouing*, is often translated as 'world and life view', yet 'philosophy of life' is also used to denote the same concept. In this dissertation, the expressions philosophy of life and world and life view will be used interchangeably.

For the purposes of this dissertation,



philosophy of life is defined as

**a person's view of God (or idol), others, self, the world
and the mutual coherence between all of these.**

¹ Dr A van der Merwe is associated with the Education Bureau of the Transvaal Education Department (TED).

2.1.1.2 Implications for education

The implications for education are clear. Each educator has his own particular philosophy of life. It determines the way he looks at, perceives, makes sense of and attributes meaning to life itself. This frame of reference determines his **view of the child**, his view of knowledge and his ideas about the purpose and nature of education. These views will influence his educational goals and objectives, the way in which he 'fills in' the curriculum, the priorities he assigns to different aspects of the curriculum, his approach to and methods of teaching and finally the values, principles and attitudes he will transfer to his pupils. In this way the educator consciously or unconsciously imparts his own philosophy of life to his pupil.

Just as in any science, education can never be neutral (Van Wyk & Van der Walt 1979:ii). ² Greyling (1938:7) makes the statement that, especially in the fields of philosophy, history, psychology and education,

no practitioner is able to completely liberate himself from all subjectivity in the act of teaching.

The Christian educator or educationalist approaches education from a perspective which recognizes God as source and centre. For the naturalist, nature (or Mother Nature) is the centre; the socialist perceives everything from a social perspective; the pragmatist measures everything against the norm of practical value; the existentialist absolutises the human existence. ³

Greyling gives examples of how the particular world views of educators in the past have been reflected in their educational philosophies and methodologies : The naturalism of Jean Jacques Rousseau (1712-1778) denied the fall of man and consequently propagated more freedom for the child. Johann Herbart (1776-1841), representing an ethical philosophy of life, emphasized character building of the child. The pragmatism of John Dewey (1859-1952) led education away from the 'listening-school' to the 'do-school'.

² See also § 1.6.6.2 on objectivity.

³ For more detail on these and other cosmocentric educational philosophies, see Van Wyk & Van der Walt (1979).

If the philosophy of life of these non-Christian educators could have such an impact on the education of their times, how much greater should the impact of a Christian philosophy of life, empowered by the Spirit of God, be on education? Such a philosophy of life will be discussed and defined in § 2.1.3.

2.1.2 CHRISTIAN

As the focus of this dissertation is on Christian education, the interpretation of the term '**Christian**' has to be clearly spelt out. Often this term is used for anything or any person who has something to do with a church or a religious activity. The true meaning of the term is far removed from this general interpretation.

A **Christian** is not merely a person who attends a church, reads the Bible, prays and does good deeds.

According to Acts 11:26, the term **Christian** was first used in Antioch (in Syria), and referred to a **disciple** or follower of **Christ**.⁴ The lives and lifestyles of these disciples centred around Jesus, their teacher and their Lord. In Strong's Concordance (1990: Greek #5546), a Christian is also described as a **follower of Christ**.

A Christian is therefore someone who desires to follow and be (and who is in the process of becoming) more like Jesus Christ himself.

The New Testament refers to a Christian as a **child of God** (Joh 1:12) and describes it as a person who

- has been **saved** by grace (undeserved favour) alone
(Eph 2:8,9 ; Rom 5:1,2 ; Heb 4:10)

⁴ There was also a second Antioch (in Pisidia), but the Antioch referred to was a town in Syria, east of the island Cyprus in the Mediterranean Sea (Good News Bible 1976:165,166).

- has repented of his sins (Luk 13:3)
- has been cleansed, forgiven and delivered from the power of sin by the blood of Jesus Christ (1 Joh 1:9 ; Heb 2:14,15 ; Rom 6:6,10)
- has accepted the gift of life from God the Father by putting his faith in Jesus Christ as his Saviour and Lord (Rev 3:20 ; Joh 10:10b) and in so doing
- has been born again by the Spirit of God (Joh 3:3,5-8)
- has received the Holy Spirit who dwells within him (1 Cor 6:19)
- believes in, trusts, loves and desires to obey and follow Jesus Christ (Joh 10:14,27)
- seeks to glorify and honour God in everything that he does (1 Cor 10:31)
- by the power and guidance of the Holy Spirit, is enabled to progressively produce more of the fruit of the Spirit in his daily life (Gal 5:22-25 ; Rom 8:14; 2 Cor 3:18)
- progressively displays more of Christ's victory over Satan in his daily life (Rom 5:17 ; Col 2:15 ; Heb 2:14,15).

According to Paul Jehle (1992, seminar) the term **Christian** refers to something which is 'up or pertaining to Christ'.⁵ He mentions three **characteristics** being present if something is Christian : It's origin is Christ, it is held together by Christ and it is created for Christ (Col 1:16,17). His view is confirmed by the **Christ-centredness** expressed in Rom 11:36 :

For from him and through him and to him are all things. To him be the glory forever!

Kenneth O Gangel & Warren S Benson (1983:15) describe the term **Christian** as associated with

biblical Christianity, a commitment to Jesus Christ and the Scriptures.⁶

In contrast to Christianity, **secularism** is described by Young (quoted by Gangel &

⁵ Jehle is currently educational director of Plymouth Rock Foundation, director of Heritage Institute Ministries and principal of the New Testament Christian School in Plymouth, USA. He's the author of six books and has conducted over 150 seminars around the world on the 'Principle-approach' to Christian education, church government and political statesmanship.

⁶ Gangel is professor of church ministries at Miami Christian College. Benson is professor of Christian education at Trinity Evangelical Divinity School.

Benson 1983:15) as

the integration of life around the spirit of a specific age rather than around God. It is living as if the material order were supreme and as if God did not exist. While secularism may not indicate theoretical atheism, it certainly does represent practical atheism.

In this dissertation, the term **Christian** and **Christ-centred** will be used interchangeably. Whether referring to a person or a thing, for the purposes of this dissertation,



Christian is defined as

being Christ-centred, that is seeking solely the glory and honour of God and his Son, Jesus Christ through the enabling power of his Holy Spirit.

2.1.3 A CHRISTIAN PHILOSOPHY OF LIFE

A Christian philosophy of life entails looking at the world and at life from a biblical perspective. In metaphorical terms, it would mean looking at life through the eyes of God.

In order to find out how God views man and the rest of the created world, one will have to search the Scriptures as God has primarily revealed Himself and His will to mankind through His Word. A Christian world and life view will therefore be based upon the truth and revelation of God found in His Word.

A Christian philosophy of life rejects the dualistic approach which divides life into the *sacred* (in which religious and moral values of God's Word have authority) and the *secular* (in which independent science and reason prevails and where God's Word has no say).

Seerveld, an evangelical philosopher, describes a **Christian world view** as

an awareness on the part of the individual that whether he eats or drinks, plays or studies, whatever he does issues from a heart committed to a true and jealous Almighty God revealed in Jesus Christ recognizing God's sovereign control on him, and indeed, over the entire universe (quoted by Gangel & Benson 1983:361).

Some of the components constituting a Bible-based philosophy of life will be discussed under the headings : A biblical view of God, of man, of the world and of knowledge. The views of the educator concerning these aspects form the heart of Christian education, as it is from these origins that the educator operates and teaches. Thereafter, different sub-groupings within the Christian philosophy of life will also be mentioned.

2.1.3.1 A biblical view of God

The Word of God teaches that God is a triune God : The Father (purposing redemption), the Son (securing redemption) and the Holy Spirit (applying redemption). ⁷

God is holy and just. ⁸ Yet, He is also merciful, gracious and loving. ⁹ He is the mighty Creator God (*Elohim*), Lord and King over all. Yet, He is also *Abba* (Daddy) Father who has chosen to reveal Himself in Jesus Christ as Immanuel (God with us), a personal and caring God. ¹⁰ In Jesus, He is also the Saviour who rescues man from sin and enables man to have a living relationship with Him. He has given man His precious Holy Spirit to be his Comforter and Counsellor. Through His Spirit, He desires to make His dwelling in the heart of man. ¹¹ He is a God who longs to have fellowship with man. It was primarily for this purpose that He created man.

Packer (1975:17) refers to God's self-existence, His infinity, His eternity and His unchangeableness as the 'qualities of His Deity'. He refers to God's almightiness, His omniscience and His omnipresence as 'the powers of God'. The aspects of God's moral character, manifested in His words and deeds, His holiness, His love and mercy, His truthfulness, His goodness, His patience and His justice, Packer calls 'the perfections of God'. Packer answers the fourth question of the Westminster Shorter

⁷ Gen 1:26 ; 2 Cor 13:14

⁸ Eph 4:24 ; Rev 4:8 ; Mat 7:19,21-23 ; 2 Thes 1:5-8

⁹ Is 30:18 ; Joh 3:16 ; Rom 5:8

¹⁰ Rom 8:14-16 ; Mat 1:22

¹¹ 1 Cor 3:16

Catechism, 'What is God?', as follows :

God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

2.1.3.2 A biblical view of man (and the child)

Because of the formative character of education, it is extremely important to identify the ultimate goal of the education of the child. What type of a person are we trying to form? Do we have a picture of the end result we are trying to achieve? Who and what do we conceive the child to be and who and what do we desire him to become? Our view and expectations of the child will determine the nature of the curriculum, its objectives, its content and the methods by which those objectives are to be achieved.

Before discussing various (secular and biblical) views of the child which educators over the past 300 years held, a biblical perspective will be given on the composition of man.

a) A biblical view of the composition of man

The purpose of the discussion that follows is not to debate the *dichotomy* (body and soul) or the *trichotomy* (body, soul and spirit) of man. Nor is it to debate the *monism* (single entity) or *dualism* (dual entity) of man. In order to educate the total person, the educator should have a clear understanding of the biblical view of the composition of man.

Reformed or Calvinistic scholars, following the Dooyeweerd school of thought, often argue that man consists merely of body and soul.¹² Yet, in Heb 4:12 the Bible

¹² Herman Dooyeweerd, a prominent Christian philosopher in the reformed and Calvinistic tradition, established a new school of philosophy in the Netherlands with the publication of *A New Critique of Theoretical Thought* in 1935-1936. His school of philosophy, called the philosophy of the *cosmonomic idea* (Thiessen 1985:45), led him to advance the principle that everything is created subject to God's sovereignty which operates within divinely-chosen laws. According to Dooyeweerd the heart of man is the religious radical unity of the whole of human existence. The 'heart' metaphor insists that man is an integrated creature whose basic life stance is decided by the condition of his heart (Kay & Hughes 1985:57). Both the Hebrew (lêb / lêbâb) and Greek (kardia) word for 'heart' were widely used (figuratively) to denote thoughts, feelings, the will, even the intellect or the mind. It was also used for the centre or middle of anything. (Strong's Concordance 1990 : Hebrew #3820 and 3824, Greek #2588). Dooyeweerd's views can be contrasted with another scholastic tradition which posits a distinction in humanity between the mortal body and the immortal and rational soul. For more information on Dooyeweerd's sphere sovereignty, see also § 2.2.4.

makes a distinction between the soul and the spirit of man. In Matt 26:41 Jesus refers to the spirit of man. In 1 Thes 5:23, the apostle Paul refers to the spirit, the soul and the body of man.

From the above-mentioned quotations, it is clear that the Bible distinguishes between three inseparable, yet distinctive parts of man :

- Spirit (*pnuma* in Greek)
- Soul (*psukee* in Greek)
- Body (*soma* in Greek).¹³

Kent (1991, Radio Pulpit program) describes the body as 'the box we live in'.¹⁴ The concepts of soul and spirit are, however, a bit more difficult to understand. According to Kent the soul refers to the mind, the emotions, the will, the intellect, the ability to recognise cause-and-effect relationships and the personality. Words such as psychology and psychiatry are derived from the Greek word *psukee* or soul. Brown (1986:134) mentions six areas of the soul : The conscious, sub-conscious, unconscious and the will, mind and emotions.¹⁵ Virkler's (1986:110) understanding of the soul, consisting of the three faculties of mind, will and emotions, will be accepted for this study.¹⁶

The spirit of man is that part which enables him to recognize and communicate with God (Kent 1991, Radio Pulpit programme).

¹³ Greek spelling and translations are taken from Wigram & Winter (1978:634,718 and 808) and Strong's Concordance (1990:Greek # 5590 and 4151). English representations of Greek words may differ, eg *psukee* (Wigram) and *psuche* (Strong's). According to Wigram & Winter (1978:807,808) *psukee* has been translated as 'soul', 'life' and in Acts 14:2 even as 'mind'. Strong's Concordance (1990:Greek # 5590) describes *psuche* as 'breath' (the animal sentient principle only) and distinguishes it from *pneuma* (the rational and immortal part) and from *zoe* (mere vitality as of plants).

¹⁴ Dr Wilf Kent from Colorado is an internationally known Christian psychologist, author, Bible teacher and lecturer. He is the founder and president of Today's World Ministries and The International College of Biblical Counselling.

¹⁵ Dr Rebecca Brown, who holds a Doctorate in Medicine, is a controversial author of books on deliverance of souls from the bondage of Satanism.

¹⁶ Rev Dr Mark Virkler is Dean of students and Director of curriculum development at Buffalo School of the Bible, USA. He is well-known in the USA, Canada and South Africa for his 'Communion with God' seminars and book.

For the purposes of this dissertation,



the total man refers to the body, the soul and the spirit
and the soul refers to the mind, the will and the
emotions.

If man then consists of body, soul and spirit, sound education will have to guide the child towards maturity in all three of these areas.

b) Different views of the child

Various secular views of the child were held by educators over the past 300 years. Not all of these views can be associated with a particular period in time (Van Brummelen 1988:42,43).

Amongst these are the Essentialists who view children as blank slates or as banks into which teachers deposit information. Learning, to them, is a teacher-centred 'pouring in' by means of lecturing and memorization. Pupils' personal responsibility for learning and their capacity to make their own decisions are neglected.

B F Skinner (1904-) and other Behaviourists, view children as trainable objects. They emphasize rigid learning structures, step-by-step and bit-by-bit instruction, using frequent rewards and punishment to condition the pupil 'objects'. This deterministic, mechanical view can be useful to learn certain basic concepts and skills, but it leaves little room for personal responsibility and creativity of the pupil. Behaviouristic-manipulative educational methods should be critically evaluated as these methods are founded on a mechanical view of man.

Structuralists such as J H Pestalozzi (1746-1827) and J Piaget (1896-1980), view children as unfolding plants. They believe that teachers assist children's natural and pre-ordained development as they move through universal (psycho-social, rational, lingual or moral) stages. Piaget is well-known for his *cognitive stages* of development, L Kohlberg for his *moral stages* and J Fowler for his *faith stage* theories (Van

Brummelen 1988:45). ¹⁷ Unlike plants, children can make personal choices and their stages of development are not as fixed as the structuralists would have us believe. The crucial role of the Holy Spirit to change the human will is also neglected (Gangel & Benson 1983:338).

Progressivists, such as Dewey (1859-1952), consider pupils to be primary agents of change. They emphasize problem solving and critical thinking, using scientific inquiry and democratic methods. Yet, their humanistic model puts the child, rather than God, in the centre of the universe, assuming that the innate goodness of the child motivates him to study what is good for him (Van Brummelen 1988:43 ; Gangel & Benson 1983:300).

Although each of these metaphors contains kernels of truth, none of these views reflects the **biblical view** of humans as **responsible images of God**. According to Van Brummelen (1988:43) learning can only be meaningful when it leads to the awareness that God has a claim on our lives, a claim that impels us to action.

Bruinsma (1984:6-10) offers a helpful **taxonomy** by summarizing the different **views of the child** in three predominant categories :

- The **pessimistic view** of the child as inherently evil
- The **optimistic view** of the child as inherently good
- The **redemptionist view** of the child. ¹⁸

Each of these views will briefly be discussed, as well as their implications for schooling - their effect on the curriculum, their structural organization and their approach to education.

Firstly, the **pessimistic view** of the child as inherently evil will be discussed.

The concept of the total depravity and corrupt nature of man has been at the heart

¹⁷ James Fowler describes his theory in *Stages of faith*.

¹⁸ Robert Bruinsma is assistant professor of Education at The King's College in Edmonton, Alberta.

of much pedagogical activity in the history of Western schooling. During the Middle Ages (500-1500) education was strongly influenced by the control of the Roman Catholic Church with its 'pessimistic' view of the child. Bruinsma (1984:8) mentions that

education was often viewed as the structuring of carefully built defences against the exercise of a naturally destructive, ignorance-preferring human nature.

The implications for schooling of viewing human nature as depraved result in the following : Schools which emphasize control in the form of institutional restraints and a 'law-and-order' orientation. The curricular emphasis will be on mastering facts and skills.

Secondly, the opposing view of the child as being essentially good, has its roots primarily in the naturalism of the 18th century Enlightenment. It finds its culmination in the views of Rousseau (1712-1778) whose fundamental presupposition is that human nature is in itself basically good; only external experiences can warp the child's inherent goodness. Maria Montessori (1870-1952) also stressed the basic goodness of children and sought freedom as a basic goal of education (Gangel & Benson 1983:308).

The implications for schooling of this 'optimistic' view of the child are the following: It favours less constraint on children and more trust in their own instincts. Rigid classroom formats, 'traditional' teaching methods, structures and formalities of all kinds are thus seen as barriers to the development of natural goodness. Pupil-initiated inquiry and 'open-ended' project work are preferred to teacher domination and 'closed-ended' tasks. Bruinsma (1984:9) describes this view of the child as follows :

If children will move naturally towards the good, then, if not prevented by some external condition, they will choose naturally to learn those things of most value to them.

These first two views do not correspond with a biblical view of the child, which should allow for both the sinfulness of the child and his potential in Christ. This combination is found in the third view, the redemptionist view of the child. This view

can also be justified from the Bible and will be discussed as the biblical view of the child.

c) A biblical view of the child

According to the third view of the child, the **redemptionist view**, the child is redeemable.¹⁹ He may become, or is already, a member of a redeemed covenantal community. The school is seen as a cultural instrument in furthering the redemptive work of Christ. Pupils are seen as covenantal children who must be treated with the respect due to the subjects of their King (Bruinsma 1984:10).

This view is in harmony with the **biblical view of the child**. The Bible teaches that the child is

- created in the image of God (Gen 1:26,27,31) and
- crowned with glory and honour (Ps 8:5).

Yet, because of the disobedience of Adam and Eve, God's image has been **marred and corrupted by sin** in all human beings. Therefore, before being reconciled to God, the child is

- a **sinner**, on his way to hell (Ps 51:5 ; Prov 22:15 ; Rom 3:23) and
- in need of **redemption** that comes by Jesus Christ alone (Rom 3:24).

Because Jesus Christ, the Son of God, came to the earth to pay the price for the sin of man by dying on a cross, it is possible for the child to

- be redeemed by the blood of Christ (Heb 2:14,15)
- be reconciled to God (2 Cor 5:18,19)
- enjoy fellowship with God (2 Cor 13:14 ; 1 Joh 1:3)
- be transformed into the image of God through the power of his Holy Spirit (2 Cor 3:18, 5:17).

The implications for schooling of the redemptionist view of the child are the following:

¹⁹ To redeem means to buy back or to obtain freedom of a person by payment (Oxford 1989, s.v. 'redeem'). Redemption involves Jesus Christ, the Redeemer, who bought man back by paying for his sins on the cross. Through redemption the broken relationship between God and his creation has been restored. In Jesus, man has been given a new opportunity to experience abundant life which had been lost at the Fall of man.

The child is not merely seen as an object to be instructed, but as a **unique image of God** with his own characteristics, abilities, shortcomings and pedagogical and psychological needs. Each individual has been created and gifted differently and uniquely and is therefore able to contribute to life in the community and to God's service in a special way. This uniqueness calls for **differentiation** in the classroom. Curricula should cater for differing learning styles and personalities and also differing methods.²⁰

Each child is of great value to God and is loved by God. Jesus also taught that little ones should be respected by all (Mat 18:10 and Mark 9:35-37). In the parable of the lost sheep (Luk 15:4,5), each individual's worth before God can clearly be seen.

The child's **sinful nature** has to be acknowledged as well as his need to be led to God as His Saviour and his tremendous **potential** in Christ (Eph 2:1-10). Holding to this biblical view of the child, the best educational environment for the child would be a **freedom-within-structure** curricular design and organizational structure.²¹

Balance is necessary between the setting of limits for his sinful nature and encouraging his creativity on the other hand. Before accepting the redemptive work of Jesus Christ in his life, the child should continuously be directed to Jesus. Within the **boundaries** of loving discipline and by example of role models, the young child is taught how to be good (Prov 29:15). At the same time, the educator never loses sight of the fact that the child has tremendous creative, intellectual and spiritual **potential**. He is never coerced into any preconceived, inflexible mould. His unique personality is allowed to blossom and grow. This can best be done by encouraging a healthy degree of independence, exploration and creativity.

The result will be that a **gradual transition** will take place. The child will become more and more responsible and accountable for his own actions and learning. **External motivation** will gradually be replaced by **internal motivation**, external regulation by an

²⁰ See Van Brummelen (1990a:14,15,15a) for more information on different types of learning styles.

²¹ Van der Walt, Blaauwendraat & Koe (1993:16) strongly condemn all forms of child-centred education. This 'vom Kind aus' education puts the child in the centre. In Christian education, Christ (and the Bible) should be the centre at all times. See also § 3.2.6.3d where balance between structure and freedom is discussed in more detail.

internal desire to want to do good and external encouragement by a personal drive to exploit all the God-given potential locked up inside of him. This potential can only be optimally developed under the guidance and with the help of God's Holy Spirit.

Finally, there can be no doubt that the world and life view of the educator (principal, teacher, curriculum developer) has a major impact on the life of the child being taught. The curriculum (the choice, content and presentation of subjects), the relative importance and prioritization of subjects, the time allocated to each - all of these will be determined by the set of beliefs, convictions, opinions and frameworks of reference of the educators involved.

2.1.3.3 A biblical view of the world

The Bible mentions both a physical (visible) and a spiritual (invisible) world. ²²

a) The physical world

In Gen 1:1, the Bible states that 'in the beginning God created the heavens and the earth'. The creation of the rest of the physical world is described in Genesis 1 and 2. All the earth and its inhabitants belong to the Lord. ²³ All things were created by God and for God. ²⁴ He saw that everything He had created was very good. ²⁵ God also sustains and upholds the earth by His power according to universal laws and purposes which He has determined.

God assigned to man the responsibility of **stewardship** of His creation. ²⁶ Man had to rule over, manage, develop and look after the creation (Gen 1:28). Reformed and other scholars often refer to this mandate as the **cultural mandate** (Bramble 1984:8;

²² Gen 1 and 2 ; Col 1:16 ; Eph 6:12

²³ Ps 24:1 and Ps 50:10

²⁴ Col 1:16

²⁵ Gen 1:31

²⁶ Regarding stewardship, see Greidanus (1990:12). The parable of the talents in Matt 25:14-30 also deals with stewardship.

Oppewal & DeBoer 1984:76). More charismatic-evangelical authors (Jehle 1985:3) refer to it as the dominion mandate.

b) The spiritual world

Not only does the Bible mention a visible world created by God. It also mentions another world, invisible to the eye of man - a **spiritual world**. The inhabitants of the spiritual world comprise **angels**, ministering to God and His saints, as well as **fallen angels** who serve their master, Satan.²⁷ The Bible refers to the latter as demons, principalities, rulers, powers, authorities, world-forces of darkness and spiritual forces of evil in heavenly places.²⁸

In the spiritual world a war is raging. It's a war between God's kingdom of light and Satan's kingdom of darkness. The targets : The souls of men. Wherever real Christian education is taking place and God's kingdom is advanced, Satan will be sure to try and hinder it.

Christian educators need to have an understanding and a knowledge of the spiritual world and of **spiritual warfare**. They need to be aware of the spiritual battle going on for the minds of their pupils and should be fully equipped to use the spiritual armour of God.²⁹

Christians always held differing views about reality, which included the existence of supernatural forces in a spiritual world.

Martin Luther (1483-1546) disagreed with his religious 'father' Augustine (354-430) about his views on reality and supernatural forces controlling this world. Augustine had a dualistic understanding of the sacred and the profane : He believed that *society* was under the reign of Satan and the kingdom of God consisted of the *ecclesiastical*

²⁷ According to the Bible, Satan is a created being, an angel who became proud, rebelled against God and was consequently thrown out of heaven together with many of his angels (Is 14:12-15 ; Ez 28:12-17 ; Rev 12:9).

²⁸ Heb 1:14 ; Eph 6:12 ; Col 2:15. It seems as if each nation has demon spirits who rule over them (Dan 10:13 and 20 refer to 'the prince of the Persian kingdom' and 'the prince of Greece').

²⁹ Eph 6:11-18 ; 2 Cor 10:4,5 ; Luk 5:8

world.³⁰ Luther, on the other hand, believed that the ecclesiastical world was equally infirmed by satanic forces. He believed God's judging and saving activity was operative in both realms of reality (Schmidt 1987:476-477). The Bible teaches that the prince of this world (Satan) and his forces are constantly at work in both the church and amongst unbelievers.³¹

c) Responsibilities and limitations of institutions in this world

Another aspect which should be included in a discussion on a biblical view of the world is the responsibilities and limitations of institutions such as the home, the school, the church and the government. Many differing views exist regarding the role and the responsibility to educate, as well as the interrelatedness of each of the institutions mentioned.³²

At various times in the history of God's people, the instituted church has controlled a significant part of the educational process. De Jong (1977:18,19) mentions how during Old Testament times, young boys learned to write (to become scribes) under the tutelage of the synagogue leaders. Later, after the dispersion of the Christians throughout Asia Minor, the church was instrumental in setting up catechetical and catechumenal schools as a religious supplement to the home training. In America too, during the early years of America's Calvinistic churches, schools were under the direct supervision of the church. The church also supervised education in Puritan New England during the 17th century.

Yet in Deut 6:7, Eph 6:4 and Ps 78:4-7 the Word of God clearly states that the primary responsibility for training and educating children lies with their parents.³³ Therefore each parent should have the final say about *who* should teach his child and *what* the child should be taught.³⁴

³⁰ Ecclesiastic refers to a member of the clergy (Oxford 1989, s.v. 'ecclesiastic').

³¹ 2 Cor 4:4 ; Joh 12:31 ; 1 Pet 5:8 ; Joh 10:10a

³² See also § 2.2.4.

³³ Note the role of the father in Eph 6:4.

³⁴ See also § 2.1.4.1

Furthermore, nowhere in Scripture is any substantiation found for **government** being responsible for educating children. In 'A Christian Manifesto' issued by the International Fellowship of Christian Churches (IFCC), the following statement appears under the heading of **limitations of a government's responsibility** : ³⁵

Education, health care and welfare, as well as the provision of housing and employment are not governmental responsibilities, but that of the family, of society and of the Church [sic - MN] (IFCC 1992:4).

Van der Walt, Blaauwendraat & Koe (1993:23) also endorse **limited responsibility of government** in education. Government is responsible for two things : Firstly, maintaining law and order in society. By creating a safe environment, it ensures the space and the freedom in which education can take place. Secondly, the state should ensure that all persons under their jurisdiction are afforded **equal opportunities** in education. This would mean equal per capita spending on all pupils of that country.

No man or institution has unlimited authority. **Human authority** is always exercised under **God's ultimate authority** and is exercised over a limited area of life only. Defining exact limits of particular areas of authority is very difficult, as they overlap in many ways. ³⁶

To conclude this section on a biblical view of the world, a final perspective is offered. **Christians should view the world** as a place where God has called his children to be faithful in doing the truth, in reconciling and building up what has been distorted and ruined by sin, and in influencing their neighbours, fellow country men, their own culture as well as other cultures. The Christian has also been called to maintain and develop God's creation to the benefit and glory of God and man. The fulfilment of such a calling is possible only through the power of his Holy Spirit.

³⁵ See footnote in § 2.1.3.5 for more details on IFCC.

³⁶ For more details on **area authority** and the roles of parents, church, state and school, see De Jong (1977:7-23).

2.1.3.4 A biblical view of knowledge and science

a) God, the Source of knowledge and truth

'In the beginning God created ...' (Gen 1:1).

A biblical view of knowledge starts from the premise that God is the author of **everything** - all science, mathematics, geography, history, and so on. Yet, these subjects are often taught in such a way that God is ignored. Jones (1992:13) aptly states that

it would be ludicrous to teach the *Emperor Concerto* to a music class and not mention Beethoven, as the composer, yet that is precisely what we do to our children by removing the biblical basis of life from the classroom.³⁷

According to the Bible, the fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding (Prov 9:10 ; Job 28:28). It is the Lord who gives wisdom ; from his mouth come knowledge and understanding (Prov 2:6). In Christ are hidden all the treasures of wisdom and knowledge (Col 2:3).³⁸

If God is the Source of all wisdom, knowledge and truth, then all truth is God's truth.³⁹ If all truth is God's truth, no thought or idea should be rejected on the basis of a person's life (Gangel & Benson 1983:17). Aspects of God's truth will be found amongst all of his creatures - artists, writers, film-makers, philosophers, social scientists - even amongst people with non-Christian ideologies and lifestyles. Gangel & Benson (1983:358) quote Gaebelein (1953) who says that

Christian education has a holy obligation to stand for and honor the truth *wherever it is found* ... [my italics - MN]

Booth (1956:89) confirms that truth from all sources would come to the same end, if pursued with complete honesty and 'in the light of the divine Logos'. According to

³⁷ Dr Glyn Jones is the Vice-Chairman of the John Wycliffe Christian School Committee in Cape Town.

³⁸ See vertical unity of knowledge in § 2.1.3.4 f of this section.

³⁹ Dr Frank E Gaebelein (quoted by Cummings 1982:9) also used the phrase 'all truth is God's truth'.

the Bible, truth is revealed to man by the Holy Spirit of God (Joh 16:13). ⁴⁰

The Bible is the infallible and eternal Word of God. It can be used as a standard against which philosophies and theories can be tested. 2 Tim 3:16 states that,

all Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, so that the person who serves God may be fully qualified and equipped to do every kind of good deed.

In the light of the above, the biblical view on relativism, rationalism, empiricism and the complete independence of various disciplines will now be considered.

b) A biblical view of relativism

A biblical view of knowledge rejects relativism (values clarification or situational ethics). According to these views, all truth is believed to be subjective and personally constructed. Knowledge is believed to be relative or shifting and only probabilistic from some point of view.

Kay & Hughes (1985:62) reject relativism because of the following two reasons : ⁴¹

- The assertion that *all* knowledge is relativistic is itself non-relativistic ⁴²
- Relativism runs counter to the doctrine of the immutability of God. If God is God, he is perfect, and if perfect, any change would be an alteration to non-perfection; therefore God is immutable. If God is immutable, there are absolutes potentially knowable to humanity which are based upon the character and nature of God.

What is true today will also be true tomorrow. Truth does not change, even though our conception of it and our relationship to it may fluctuate. Truth is fixed and firm

⁴⁰ Jesus is the Truth (Joh 14:6).

⁴¹ Dr's W K Kay and F Hughes are members of the Faculty of Education at the University of Southampton.

⁴² The pragmatic claim that there are no absolutes can be refuted by the following statement : If there are *no* absolutes, then their own statement could not be absolute and must therefore be true only part of the time! (De Jong 1977:53)

and not subject to human interpretation.

The Bible teaches that because of **God's** unchanging nature and character, He is the reference point or **fixed source** of all knowledge. Truth, originating from Him, is **absolute**. Ultimate meaning and purpose in life is only to be found in God and all knowledge becomes meaningful only in the light of the truth about Him. Although all facts are always interpreted within a particular paradigm of beliefs and values, all truth is absolute and all **interpretation** for the Christian must take place within a biblical framework of truth which is accepted by faith.

c) **A biblical view of rationalism**

A biblical view of knowledge also **rejects rationalism** which propagates that all truth is determined solely by reason.⁴³

The Christian believes that he should use his God-given mind and reasoning abilities (compare Is 1:18) to seek to understand things, but he should also accept that his **intellectual abilities** are limited. He will never be able to fully grasp God, His infinite nature and His ways (compare Is 55:8,9).

A second reason why a biblical view of knowledge rejects rationalism, is because **man's sinfulness** also affects his mental capacities and his understanding (Rom 1:18-31). After the Fall, man's ability to discern God's revelation clearly was greatly impaired. Whatever **knowledge** man has today about God and the world is **distorted** by his sinful reason. Because sin has an effect on fragmenting the totality of knowledge, faith is necessary to understand certain things (Heb 11:3).

It is only in Christ, through the **revelation of the Holy Spirit**, that the truth about God and the truth about the created world can be fully revealed to the believer (Joh 16:13 and 17:26).

⁴³ The only belief that **rationalists** accept without a rational argument is that rationality needs no justification! (Van Brummelen 1988:87)

After discussing the relationship between rationality and revelation, Kay & Hughes (1985:61) conclude that revelation is indeed central to any Christian epistemology. Van Brummelen (1988:88) also believes that for the Christian, true knowledge is based upon revelation. God reveals His truth to man in various ways : Through His general revelation in nature, through the special revelation of His written Word or through the revelation of His Holy Spirit in the spirit of the believer (which may be in the form of dreams, visions or just spontaneous thoughts, according to Joel 2:28). ⁴⁴

For the purposes of this dissertation,



a biblical view of knowledge

accepts scientific knowledge, but also recognizes man's dependence upon God for revelation knowledge in order to fully understand and know all things.

d) A biblical view of empiricism

A biblical view of knowledge rejects empiricism which asserts that all truth is based on sensory observation only. Viewing something from a biblical perspective does not imply that empirical observation is negated. It only acknowledges the fact that not all phenomena can be proved 'scientifically'. Satan has managed to establish a fallacy amongst scholars that if something cannot be proved scientifically or empirically, it cannot be accepted as the truth. No miracle can be proved scientifically, yet supernatural phenomena regularly occur in many a person's life. The fact that it can't be proved doesn't mean that it has not occurred! One must keep in mind that all scientific theories are merely attempts of man to explain, classify and understand God and His awesome works.

e) A biblical view of the autonomy of disciplines

According to Van Wyk & Van der Walt (1979:113), phenomenology is based upon the

⁴⁴ See Virkler's 'Dialogue with God' (1986) for more information about the ways in which God reveals himself to man.

phenomenon, the particular occurrence or event itself, and it is set free from any philosophical or accidental elements. A **phenomenological approach** seeks to penetrate the essential characteristics or fundamental facets of a phenomenon.⁴⁵ In order to do this, the phenomenologist

must rid himself of all prejudices and opinions which might conceal the pedagogic. These opinions and philosophy of life views must primarily be bracketed (Van Rensburg, Kilian & Landman 1979:331).

This separation of scientific practice and philosophy of life, characterizing the phenomenological approach to knowledge, is **incompatible** with the **Bible** which propagates **integration** of biblical principles in all spheres of life.⁴⁶ A **biblical view** of knowledge rejects the complete **autonomy** or **independence** of various **disciplines**.

There are those who argue that **each form of knowledge** is completely **autonomous**. Amongst them is Hirst, who advocates that scientific claims do not, and logically cannot, rest on or be integrated with religious beliefs.⁴⁷ Christian education seeks to bring all learning under the common purview of the Gospel. Because it believes that one can have a **unique Christian perspective** in subjects such as Science, History and Mathematics, it is criticized as not sufficiently respecting the **autonomy** of the various academic disciplines (Thiessen 1985:41).

Both Thiessen (1985:42) and Dooyeweerd reject the total autonomy of disciplines. Dooyeweerd (quoted by Thiessen 1985:46), whose central thesis is that science, philosophy and the other disciplines are **not autonomous** and **not neutral**, argues that

thinking in any area is fundamentally dependent on the religious (or 'irreligious') point of departure of the thinker.

Booth's (1956:89) views on knowledge includes **both the independence and dependence** of the various disciplines. He states that classical Christian education (in

⁴⁵ The phenomenological approach originated with Edmund Husserl (1859-1938) who envisaged raising philosophy to a strict science.

⁴⁶ The phenomenologist absolutises the 'phenomenon' and therefore accepts the 'phenomenon' as the fundamental premise and origin of its science (Van Wyk & Van der Walt 1979:113).

⁴⁷ Paul H Hirst is professor of Education at the University of Cambridge. He is an advocate of a classic curriculum theory which underscores the fact that **each form of knowledge** (for instance, science) is **autonomous** (Thiessen 1985:41).

the early and middle ages) has not 'feared to allow autonomy' to the sciences as independent disciplines within their own proper fields, precisely because of the belief that 'all wisdom is from the Lord and is with him forever'. But for this very same reason, no single field of learning can be completely independent. Booth (1956:90) aptly expresses the importance of both the independence (or autonomy) and the ultimate integration of the various departments of learning in posing the following question :

How can we regain the wholeness [of life and of the human being - MN], unless in school our young people learn to see Nature [that is, the sciences - MN] paying homage to Grace, and Reason illustrating and defending Revelation?

For the purposes of this dissertation,



a biblical view of knowledge is understood to be incompatible with relativism, rationalism, empiricism and the complete autonomy of the various disciplines.

f) Unity of knowledge

If God is the author of knowledge and all true knowledge points to Him, there should be a unity amongst all forms of knowledge (Van Brummelen 1988:88). Ps 19:1 confirms that knowledge about each part of the creation can be related back to the Creator as 'the heavens declare the glory of God'.

Van Brummelen (1988:103-104) refers to a vertical and a horizontal unity of knowledge. The vertical unity of knowledge is evident in Col 1:16-17, where Christ is portrayed as being the source, the motivation for, the objective of and the upholder of all created things. In Col 2, Paul continues that all the treasures of wisdom and knowledge are hidden in Christ.

The concept of a horizontal unity of knowledge recognizes the fact that many issues and topics cut across various disciplines. A Christian school curriculum should therefore display the many interrelationships between different disciplines and not

allow any discipline-centred fragmentation of knowledge. Once the existence of the true Source of all knowledge (God) is acknowledged, interrelationships between disciplines become clearer. For example, the purpose of history or the relation between humanity and the environment then become easier to understand. In this regard, John Calvin (1509-1564) says :

Only those who wear the spectacles of the Scriptures could rightly interpret the inner and basic meanings of all culture, whether it be scientific or literary, or whether it deal [*sic* - MN] with the nature of man himself or man in society (Staples 1980:37).

The task of Christian philosophy, theology [and also Christian education - MN] should be to provide an **interpretive framework** against which all knowledge may be assessed (Carr 1986:27). ⁴⁸ Such a framework should assist in distinguishing the good in various human products from the evil (Heb 5:14).

* * *

Having discussed these biblical views of God, man, the world, knowledge and science, it also has to be mentioned that **within the Christian world and life view**, various **sub-groupings** can be distinguished. A few of these sub-groupings will briefly be discussed. ⁴⁹

2.1.3.5 Sub-groupings within the Christian philosophy of life

Amongst international Christian groupings, the **evangelicals**, the **fundamentalists** and the **charismatics** are the most common. According to Rose (1988:3) the **evangelicals** identify themselves as

born-again Christians, [who - MN] share a fundamental belief in the necessity of personal faith in Jesus Christ as their personal Savior and

⁴⁸ Rev Daniel Carr is a Christian school leader in North Carolina.

⁴⁹ It is important to realize that not all groupings who may call themselves 'Christian' are Christian, according to biblical standards. For example, **Christian Scientists** do not recognize the Bible as the only source of truth. According to them, the Bible should be interpreted in the light of the truth of Mary Baker Eddy's works. According to the biblical definitions in § 2.1.2.1, any grouping which holds to a **Christ-plus-theology** (thereby acknowledging that the blood of Christ alone is insufficient for salvation) is not truly Christian.

Lord; the full authority in matters of faith and practice; and the urgency of winning others over to Christ.

The term '**evangelicals**' is used as an **umbrella term** to include both fundamentalists and charismatics who share core evangelical beliefs (Appleby 1989:75 ; Rose 1988:3). ⁵⁰ Rose (1988:4) describes fundamentalists as those who have a 'Christ against culture' stand and **charismatics** as those who believe in a 'Christ transforming culture'. Fundamentalists adhere to distinctive doctrines as principles of faith and identity and seek to impose these on others. They differ from charismatics who,

waiting upon the inspiration of the Spirit, seek and attain less uniformity of belief and practice and are, by comparison, somewhat flexible and adaptive in their encounter with outside forces (Appleby 1989:75).

The fundamentalists emerged at the turn of the twentieth century. After World War I, they became an opposition movement against the modernists who, in accepting biblical criticism, evolutionary theory, and the social gospel, departed from orthodox belief. Believing that the secular world is sinful and corrupt, fundamentalists are inclined to be separatists, politically and socially conservative, holding anti-communist and pre-millennial apocalyptic beliefs (Rose 1988:4).

Charismatics tend to be less separatistic. The charismatic emphasis is more on religious experience and testimony rather than on the defense of doctrine and the letter of the law that is central to the fundamentalist tradition.

While the charismatics believe in the 'baptism of the Holy Spirit', divine healing, prophecy, and speaking in tongues, the **Baptists** condemn these practices as the work of the devil (Rose 1988:4). ⁵¹

In **South Africa**, Protestant Christian groupings are either **evangelical** or **non-evangelical** in their orientation. ⁵² Amongst the evangelical groups are **charismatic** and **pentecostal** groups (including the so-called 'no-name-brands' or inter-

⁵⁰ R S Appleby is research associate at the Divinity School, University of Chicago and associate director of the Fundamentalism Project of the American Academy of Arts and Sciences.

⁵¹ This is not necessarily true for all Baptists. In South Africa, there are quite a few **charismatic Baptists**. Perhaps it is more accurate to say that **fundamentalists** (not Baptists) condemn the gifts of the Spirit as originating from the devil.

⁵² A **Protestant** refers to a member of any of the Christian bodies that separated from the Church of Rome at the time of the Reformation or of their later branches (Oxford 1989, s.v. 'Protestant'). Refer to Table 1.1 (§ 1.3.1.1) for an overview of evangelical and non-evangelical Protestant private school groups.

denominational fellowships), as well as fundamentalists such as the Baptists. Some of the Calvinistic (reformed) groupings are evangelical (such as the *Nederduits-Gereformeerde (NG) Kerk*, Presbyterians), while others (such as the *Hervormers* and *Gereformeerdes*) are non-evangelical.⁵³ Charismatic groups in South Africa include the IFCC, the Full Gospel Church of God, the Apostolic Faith Mission (AFM), the Assemblies of God and other Pentecostal groupings.⁵⁴

The main differences between the charismatic evangelicals and the Calvinistic-reformed groupings mentioned above, are found in their beliefs regarding the baptism of believers, the operation of the gifts of the Holy Spirit and the existence and operation of the devil.

According to IFCC (1990:2), the following statistics were published by the Bureau for Information on membership numbers of church groups in the White population of South Africa in 1990 : *NG Kerk* (1 835 000 members), Anglican (497 000), Methodist (452 000), Roman Catholic (418 000), *Nederduits Hervormde Kerk* (280 000), Presbyterian (142 000), AFM (139 000), *Gereformeerde Kerk* (137 000) and Lutheran (17 000).⁵⁵ IFCC was not included in the above-mentioned statistics, but is described as the fastest growing church organization in Southern Africa by the 'Christian Handbook' (IFCC 1993:1). Its membership has grown to nearly 500 000 members within the first five years of its existence (IFCC 1990:2).

These sub-groupings within the Christian philosophy of life also find expression in the different types of Christian private schools. Van der Walt & Postma (1987:10) mention the following groups within the Christian Day School Movement abroad :

- Fundamentalistic (Baptist) private schools

⁵³ See Van der Walt & Postma (1987:9) for more detail on Calvinistic-reformed groupings.

⁵⁴ Because the International Fellowship of Christian Churches (IFCC) features prominently in this dissertation, a short description of this grouping will be given : IFCC, which was started in 1985, represents a service body and fellowship of cross-denominational, non-racial church leaders and congregations who believe in the five-fold ministry (Eph 4:11). Present affiliation is from all over Southern Africa. In 1990 IFCC represented a total of 800 ministers and approximately 500 000 people. Its present (1994) leadership consists of pastors Edmund Roebert, Ray McCauley, Tim Salmon and David Thebehali.

⁵⁵ According to Heyns (SABC, 93.05.30), the present membership of the *Nederduits-Gereformeerde Kerk* is approximately 1,5 million.

- Evangelical / Calvinistic / reformed private schools
- Traditional Roman Catholic private schools
- Lutheran (and other) private schools.

In contrast to the situation in the USA, there are hardly any Baptist private schools in **South Africa** and very few Calvinistic / reformed private schools. Furthermore, according to the definition of Christian education in this dissertation, not all of the above-mentioned schools should be classified as being truly 'Christian' schools.⁵⁶

In line with the classification used in Table 1.1 of § 1.3.1.1 of this dissertation, the following **Protestant Christian groupings** (and school movements) can be distinguished in **South Africa** :

- Calvinistic (reformed)
- Charismatic
- Lutheran
- Other smaller groups.

The **largest growth** in private Christian schools in South Africa has been in **charismatic evangelical groups**. Christian Education South Africa (CESA) is one such a group and will be investigated and evaluated in this dissertation.

* * *

Having defined a Christian philosophy of life and some of its sub-groupings found in South Africa, the concept of 'education' will be defined next. Thereafter 'Christian education' will be focused upon.

⁵⁶ See § 2.2.2 for essential elements of Christian education.

2.1.4 EDUCATION

2.1.4.1 Formal and informal education

Education can take place literally anywhere and at any time. Education that takes place at school is usually considered to be **formal education** and is referred to as **schooling**.⁵⁷ Formal education is usually offered by trained teachers. Any education taking place outside of a formal and structured situation is considered to be **informal education**. According to De Jong (1977:5) the form, the rate, the focus and the elimination of unimportant detail are the marks which distinguish formal schooling from informal education.

The school should be seen as an **extension** (not a replacement or a substitute) of the educational influence of the **parent**. Looking at education from a biblical perspective, it is important to note that the **primary responsibility** for education lies with the **parent** (not the school, church or the government) and in particular with the **father** (Deut 6:7 and Eph 6:4).⁵⁸ This does not mean that parents may not make use of opportunities and professional assistance outside of the home! Because of the specialized nature of the contents of subjects, as well as ongoing educational research, parents have to rely on the expertise of the specialist teacher to educate their children in particular fields of study.

Schools are primarily for exploring in a systematic, structured and **focused way**, those aspects of God's creation that other agencies are less able to perform (Van Brummelen 1988:13 ; Youl 1980:90). De Jong (1977:5) believes schools are 'structured, accelerated, concentrated, and condensed learning centres, designed to promote as much learning as possible within a specified period of time'. One of the functions best performed by a school is that of the **socialization** of the child.⁵⁹

⁵⁷ Formal refers to *form* or *structure* (De Jong 1977:3).

⁵⁸ See § 2.1.3.3c for more details on the role of the home, church, school and state.

⁵⁹ For a Christian perspective on **socialization**, see § 2.2.6 where common objections to Christian education are discussed.

For the purposes of this dissertation,



schooling will be defined as
the formal, focused and structured part of the total
education of the child.

In exceptional cases, formal education or schooling may take place at home. In **home-schooling**, the parent himself offers the specialized formal education to the child.⁶⁰ In the **USA** the largest growth in home-schooling appears to be amongst devout Christian parents who are unhappy with the secular nature of the public schools and have not found a suitable religious school. Patricia M Lines (1987:510), an attorney and policy analyst with the USA Department of Education, mentions that home-schooling numbers (USA) represent less than 1% of the total school-age population and that 50% to 75% of all American parents engaged in home-schooling, design their own curricula rather than use the services or materials from curriculum-package organizations.⁶¹

From the above discussion, it should be clear that **education** incorporates a broader concept than mere **schooling** or formal education. Education also embraces all forms of informal education.

2.1.4.2 Education defined

A study of definitions of education formulated by educators and educationalists showed the following aspects to be commonly viewed as central to education :

- **Education transfers** (transmits or imparts) truth, values and attitudes, knowledge and skills, accumulated social, intellectual and religious experience

⁶⁰ For more information on home-schooling, the reader is referred to Gregg Harris' section on home school education in *Schooling choices* (House 1988:171-245). He discusses the following : A biblical basis for home schooling, the start of home schooling, the spiritual, educational and social advantages of home schooling and the financial implications of home schooling.

⁶¹ The three largest organizations providing Christian-based curricular packages in the USA are **Accelerated Christian Education (ACE)** in Lewisville, Texas, **Alpha Omega Publications** in Tempe, Arizona and **A Beka Book and Video Home School** in Pensacola, Florida. **Bob Jones University Press** also distributes Christian school material.

and heritage (culture) and therefore a philosophy and way of life. ⁶²

It is therefore a process of communication.

- Education involves instilling and extracting, where
 - ■ instilling or 'pouring in' is also referred to as instruction, training or teaching and
 - ■ extracting is also referred to as learning. ⁶³
- Education has a formative character in that it unlocks and directs normatively, it provides a role model, a living example in the person of the teacher and it shapes or moulds character, attitudes, dispositions and principles. ⁶⁴
Education is all about shaping pliable young lives.
- Education is conscious (deliberate, systematic) and purposive intervention. ⁶⁵
- Education involves intervention by a more mature person in the life of a less mature person. This intervention is also described as accompaniment or guidance, companionship and discipleship. ⁶⁶
- Education is a process that deals with the development of a whole person, including his faith and relationship to God (Bramble 1984:32).

For the purposes of this dissertation,



education will simply be defined as
the accompaniment of the child to maturity.

As guidance constitutes such an essential part of education, its gradual decrease in

⁶² Wyckoff 1955:163 ; Palmer (quoted by Van Brummelen 1990:1) ; Jeffreys 1950:112 ; Cremin (quoted by Van Brummelen 1990:1) ; Farr (quoted by Bramble 1984:32) ; Oxford 1989, s.v. 'education'.

⁶³ The Latin word *educere* is derived from 'edu' (to pour in) and 'cere' (to 'draw out'). The first focuses on teaching and the second on learning (Jehle 1985:69 ; Oxford 1989, s.v. 'education').

⁶⁴ Normative unlocking deals with the 'ought-to-be's' of life as compared to the present situation. Prov 22:6 mentions that one should train a child in the way he should go. Also see Bruinsma 1984:8 ; Dreckmeyr 1991b:1 ; Hay 1992:9 ; Van Brummelen 1988:5 ; 1 Cor 11:1.

⁶⁵ Van Rensburg et al 1979:251 ; Oxford 1989, s.v. 'education' ; Schutte 1984:432.

⁶⁶ In an appeal made for home schooling, Harris (1988:175) propagates the concept of education as companionship, in which the adult (the parent) is a constant (and hopefully wise) companion to his child. He quotes Prov 13:20 : 'He who walks with the wise grows wise, but a companion of fools suffers harm' and interprets 'the wise' as being the parent and 'fools' as being the child's peers. Jehle (1992, seminar) believes education is discipleship. Productivity, not merely achievement, is important. Jehle sees discipleship as 'reproducing one self'. See also Barnard 1991:2 ; Van Brummelen 1988:7,8 ; § 2.2.3 (education and discipleship). For more information on education as intervention or accompaniment, see Schutte 1984:432 ; Van Rensburg et al 1979:251 ; Van Brummelen 1988:31.

any educational process needs to be emphasized. Van Brummelen (1988:31) mentions four components of teaching : Guiding, structuring, unfolding and enabling. He affirms the gradual decrease of adult intervention, the gradual increase of pupil accountability and responsibility for own learning by stating :

Gradually but consistently we attempt to diminish our own structuring and unfolding and encourage students to take charge of their own enabling [emphasis mine - MN].

In any process of education the degree of guidance or intervention offered by the educator should progressively be decreased in relation to the child's progress through the following stages :

- **Instruction** (maximum adult intervention)
- **Accompaniment** (modelling stage, decreased adult intervention)
- **Acquisition of the skill** (application with supervision, minimum adult intervention)
- **Ability to teach someone else** that which one has been taught (application without supervision).⁶⁷

2.1.4.3 Sound education defined

The question now arises : Can all education be considered as sound education? Before one can decide upon the 'soundness' or not of education, one has to decide upon the desired outcome of education. In this regard, Coutts (1989:406) in his study on the South African New Era Schools Trust (NEST), refers to a statement of educational policy upon which the Kwazulu-Natal Indaba of 28 November 1986 intended to base their future planning. According to this document, the aim of education is

the development of the whole person, though [s/c - MN] the intellectual and physical, emotional and social, moral and spiritual development of a rational, responsible, humane and compassionate individual who, having formed his own convictions and, guided by them, is equipped and prepared to live as a reasonable citizen in South Africa, capable of

⁶⁷ The educational process has only been effected successfully if the educand is able to apply his new knowledge or skill by teaching it to someone else (Jehle 1992, seminar). Compare 'education as discipleship' in this regard : A disciple is one who is able to teach somebody else how to be a disciple. See also § 2.2.3.1 where discipleship is discussed.

adapting and adjusting to a changing society.

Other educationists see the **desirable outcome** of education as shaping the child to become a **normative** person (living according to specific principles and values), a **mature** person (of whom all functions and qualities have been optimally actualized), a **differentiated** person (whose unique potential and gifts have been optimally realized) and a **balanced and adjustable** person (who is able to cope with the demands of time and situation in which he lives) and who will be able to responsibly fulfil the general and specific calling and assignment God has for his life, to the glory of God and for the good of others (Dreckmeyr 1991b:1 ; Hay 1992:9).

For education to be sound and balanced, all guidance should be towards the **maturity** of the **total child**, his whole person. Most educators agree with this statement. Yet, because of their different philosophies of life and world views, the views they hold about man and their **perceptions about maturity** and the desired outcomes they envisage for the child, will differ.

Reasoning from the basis of a Christian philosophy of life and a biblical view of man, for education to be sound, such education will have to **recognize and develop** to its full potential

- the **spirit** of the child to reach spiritual maturity,
- the **soul** (psychological part) of the child to reach intellectual (mind) maturity, emotional maturity and moral (will) maturity and
- the **body** of the child to reach physical maturity.

Acknowledging and developing the above-mentioned three areas of the child's life, will also facilitate his development in areas such as **social, vocational and cultural**.

For the purposes of this dissertation,



sound education is defined as
education which seeks to develop a well integrated personality,
by accompanying the **total person** of the child - body, soul and
spirit - to its full potential.

Now that the foundations of concepts such as *Christian*, a *Christian philosophy of life*, *education* and *sound education* have been laid down, the corner stone of this study - Christian education - can be put in place. As Christian education is the focal point of this study, this fundamental concept will be discussed and defined separately.

2.2 CHRISTIAN EDUCATION

2.2.1 AIMS OF CHRISTIAN EDUCATION

D Campbell Wyckoff (1955:18) sees the achievement of an **increasingly integrated personality** as the aim of Christian education, when he says that Christian education is

the guided process of helping growing persons to achieve at **each stage** of their growth such habits, skills, attitudes, appreciations, knowledge, ideas, ideals, and intentions as will enable them at each stage to achieve an **ever more integrated personality**, competent and satisfying living in their social environment, and increasing co-operativeness with God and man in the reconstruction of society into a fellowship of persons.⁶⁸

In a literature study undertaken on the **aims of Christian education**, most authors seem to agree that Christian education should

- **lead pupils to know and experience God**, not only to have knowledge about

⁶⁸ According to Gangel & Benson (1983:320), Wyckoff is the international editor of *Religious Education* and along with Randolph C Miller, Sara Little, John Westerhoff and others, he 'represents the leadership core in the Religious Education Association for the past quarter century'.

Him ⁶⁹

- instill a **Christian world and life view** ⁷⁰
- teach pupils **how to live** (out of a Christian world and life view), not merely how to make a living
- **equip** them to fulfil their **calling** and purpose in life ⁷¹
- **train** them in truth, as knowledge of and allegiance to the truth sets one free ⁷²
- **train** them in **righteousness** ⁷³
- **evangelize** (lead to salvation) ⁷⁴
- **edify** (transform and reconstruct their personalities to conform to the image of Christ) ⁷⁵
- **nurture** Christian character ⁷⁶
- teach them how to be **responsible stewards** ⁷⁷
- 'produce a generation which is more Christian than the previous generation' ⁷⁸
- make pupils true disciples of Jesus Christ. ⁷⁹

From the above-mentioned aims, it is clear that the **spiritual development** of the pupil is of the highest priority in Christian education.

In the very depths of his being, man is a religious being who is in extreme need of worship, dependence and faith. The **spiritual development** of the child is therefore

⁶⁹ Wyckoff 1955:66,163,167

⁷⁰ Van Brummelen 1988:9 ; Wyckoff 1955:18

⁷¹ Barnes (quoted by Jones 1992:15) ; Howard 1982:47

⁷² Joh 8:31,32 ; Wyckoff 1955:163

⁷³ Deut 6:6-9 ; 2 Tim 3:16 ; Dawn 1986:20

⁷⁴ Dawn 1986:19 ; Gangel & Benson 1983:357

⁷⁵ Col 1:28,29 ; Carr 1986:30 ; Dawn 1986:19 ; Gangel & Benson 1983:357 ; Wyckoff 1955:95

⁷⁶ Dawn 1986:20

⁷⁷ Vander Meulen 1980:17

⁷⁸ Jehle 1992, seminar

⁷⁹ Matt 28:19. See also § 2.2.3 on discipleship.

essential for the achievement of an integrated personality. All other aims (such as academic, social, psychological, cultural and physical) are secondary. Staples (1980:34) expresses it as follows :

God has so created man that only by the indwelling presence of His Spirit can the social, mental, physical and spiritual aspects of man's existence by [*sic* - MN] integrated into a cohesive, properly functioning, personality. ... Only he who is Christian is an adequately integrated personality.

Almost all the aims mentioned above can be incorporated in one ultimate aim of Christian education : **discipleship**. Discipleship will be discussed further in § 2.2.3 where Christian education is defined.

2.2.2 ESSENTIAL ELEMENTS OF CHRISTIAN EDUCATION

Christian education entails more than

- 'christianized' education
- 'decorating' education with a few Bible verses
- a basic overall Christian approach to education
- starting and ending each school day and meeting with prayer and a Scripture reading
- having Christian teachers involved in the school
- having subjects such as Religious (or Biblical) Instruction included in the curriculum
- studying and appreciating the Bible as literature
- being controlled or administered by a church.

Although the above are all important elements, none of them makes education 'Christian' merely by being present. The bottom line is : **God can't be added to anything! One has to start off with God!**

Before identifying some key factors critical for the realization of Christian education, Dreckmeyr's (1991b:2) five conditions for Christian education will be mentioned as

these conditions seem to be representative of the **general thought** amongst Christian educators and educationalists :

- Daily devotions at school should make the child aware of the [*sic* - MN] Christ being **Lord over every area of life**.
- The life of the teacher should display biblical values and principles.
- All pupils should receive **Biblical instruction**.
- **Teaching and management methods** should be in line with the Word of God.
- Every subject should be taught from and according to biblical principles.

The above conditions will now be elaborated upon by identifying six **aspects** of an educational programme that need to be **Christ-centered**, if *Christian education* is to take place. Before each element is discussed in more depth, a brief description of each is given :

- **The educational philosophy**
 - the foundation, the basis, the heart and the motivation of all education
 - determines the nature, purpose and approach to education
- **The teachers**
 - the implementers and role models
- **The curriculum**
 - educational philosophy fleshed out in educational objectives, selection and sequence of content and learning experiences
 - providing the route to be followed
- **Congruency**
 - the principle which expects faith and learning to be integrated and no dichotomy to exist between the secular and the sacred
- **The ethos or atmosphere**
 - the characteristic spirit that permeates all activities inside and outside of the school
 - should be Christ-centred
- **Parental involvement**
 - providing the support system for formal education.

Each essential element will now be discussed in more depth.

2.2.2.1 Essential element 1 :

A totally Scripture-based educational philosophy

An educational philosophy includes

- the nature, purpose, aims and objectives of education.
- a hierarchy of values to be taught and adhered to.
- content and the prioritization thereof.
- teaching and learning methods and strategies.

By implication, an educational philosophy will also include beliefs, opinions and views on the roles, functions and responsibilities of the school, the educators (teachers and parents) and the pupils involved. Any theocentric philosophy of education requires that biblical truth should permeate the entire academic programme and every subject in that programme. Such an educational philosophy will be fleshed out or expressed in its curriculum.

An educational philosophy will be totally Scripture-based if (and only if) every approach, method, procedure and textbook used can be substantiated by the Word of God. Every opinion, view and belief of every educator involved should also be substantiated by the Word of God. The objectives of education of a Scripture-based educational philosophy have to be in line with the Word of God : To seek and to save the lost and to restore them to complete wholeness in Christ Jesus. **Spiritual maturity** of pupils should, in line with the Word of God, be the **ultimate goal** of all educational endeavours.

Because one's educational philosophy is grounded within and dependent upon one's world and life view, a Scripture-based educational philosophy will only be possible within the framework of a **Christian** (that is, Scripture-based) **philosophy of life**. For education to be truly Christian, it is essential that all educators (teachers, principals, curriculum developers and parents) need to have a Scripture-based philosophy of

education. In order to bring about Christian education, all educators should **view reality**, which includes the contents of their subjects, from **God's perspective**.

2.2.2.2 Essential element 2 :

Dedicated and committed Christian educators

In § 2.2.1, the primary purpose of Christian education was defined as not only informing, but transforming and accompanying the pupil towards becoming a responsible disciple and lover of Jesus Christ.

A teacher will not be able to impart the Christian life to a pupil, if he himself does not have a **personal relationship** with the Source of that life (Luk 6:40). One can only impart God's wisdom if one has heard from God personally (Is 50:4,5). One can only teach others to be servants, if one is a **servant oneself**.

Therefore the teacher should not only be knowledgeable in his particular field of study, but he should first and foremost be a **mature disciple** and lover of Jesus Christ himself. He should be **Spirit-filled**, displaying the fruit of the Spirit (Gal 5:22), daily 'fleshing out' biblical values and principles. By observing how the teacher relies on the Lord (for example, for wisdom in a particular situation), the pupil also learns how to rely on the Lord (for example, for insight to grasp a difficult mathematics problem in class).

Love, discipline and consistency should be present in the classroom of every Christian teacher (Meier 1977:81,85 ; Van Brummelen 1988:25). Harper (1981:14) mentions three 'qualifications' that any teacher should have : A **gift of teaching**, a **call to teach** and a **love for pupils**.

A teacher **embodies** certain personal values and life principles which will be manifested in every lesson he teaches (Collins 1973:275). Christian values (such as promptness, personal responsibility, respect for authority) should **not only be taught**, but should be practised by the teacher in order to be **caught** (Beeke 1986:14-15).

Children learn much from what we *say*, more from what we *do*, but

most from who we *are* (Beeke 1986:14).

To summarize the above, true Christian education therefore requires teachers and curriculum developers who are

- adequately qualified academically (that is, knowledgeable about their particular subjects)
- adequately trained in the integration of biblical principles and particular fields of study ⁸⁰
- adequately qualified professionally (that is, knowledgeable about educational objectives, methods and the development of the child)
- also qualified to be representatives of the kingdom of God, which would include being
 - born again, mature in Christ, Spirit-filled and showing the fruit of a godly lifestyle
 - knowledgeable in the Word of God
 - informed about biblical instructional and learning methodology ⁸¹
 - conscious of a calling on their lives to be teachers
 - committed to God with a passion and committed to their pupils with a passion
 - totally dependent upon God.

The presence of God in a Christian school would even be more prevalent if not only the teachers, but all other members of the staff - administrative personnel, caretakers, gardeners, and so on - were to have a living relationship with Jesus Christ.

⁸⁰ The Christian teacher should reflect about ways in which biblical principles should be integrated with subject content in order to present it from a biblical perspective. Dreckmeyr (1991b:3) rightfully comments that most teachers are the product of the humanistic influences of their own training. Their minds therefore need to be renewed (Rom 12:2) in order to be able to reflect on and present their subjects from a biblical perspective. An educator who has been born again, does not necessarily have a renewed mind!

⁸¹ In this regard, Rosalie J Slater's Principle approach (see Jehle 1985:9) and her 4 r's methodology is well worth mentioning. Jehle (1985:9) believes the 4 r's are Scripture-based and describes them as follows : **Researching** God's Word to identify basic biblical principles; **reasoning** from these biblical principles to their identification in the subjects of the curriculum; **relating** these biblical principles to each pupil, to Christian character, to Christian self-government, to the stewardship of God-given talents; **recording** of the written record by each pupil of the individual application of the principles.

2.2.2.3 Essential element 3 :

A totally Scripture-based curriculum

A few Bible verses added to a curriculum won't make it Scripture-based. For a curriculum to be totally Scripture-based, its origin, its motivation, the process of its development, its evaluation and its implementation should all be firmly grounded in the Word of God. In order for any curriculum to be called 'totally Scripture-based', the following elements or aspects of the curriculum have to be in line with God's Word:

- Its philosophy of life (which includes the view of knowledge and science) and the value-systems of both the curriculum developers and curriculum implementers (the teachers)
- Its underlying educational philosophy (of which the curriculum will be a reflection)
- Its objectives (keeping in mind the sort of person one hopes will emerge from the envisaged system as well as the envisaged world and life view this person should have)
- The motivation behind the inclusion or exclusion of each and every course and module
- Selected content and learning experiences
- The sequence and order of priority given to each section of subject material
- The suggested teaching approaches, methods, textbooks or instructional material
- Methods of evaluation.

If there is no difference between a Christian and a non-Christian approach to mathematics or science or physics or biology, then why have any Christian schools? When dealing with a Christian curriculum, at issue is the very *raison d'être* of a Christian school.

Regarding the aims of a Scripture-based curriculum, Ed Horak (1992a, seminar) mentions four key truths which should be established in the minds of children and

which should form the centre of any Christ-centred curriculum : ⁸²

- God is **Creator** (man hasn't evolved!)
- God is the **Lord** of all
- God is the **Provider** (not our medical schemes or pension funds!)
- God is the **Purpose-giver** of life.

Furthermore, a Scripture-based curriculum should provide the pupil with a logical framework with the help of which he should be able to interpret the whole of God's created world in a meaningful and integrated way. ⁸³ The aim of the curriculum should be to guide the pupil towards viewing life and exploring God's creation from God's perspective. All subjects should individually and collectively point him towards a deeper knowledge and understanding of and love for his Creator. ⁸⁴

A Scripture-based curriculum implies that each subject be viewed from God's perspective, by both teacher and pupil. It also implies that biblical principles and methods be used to teach and apply the subject.

2.2.2.4 Essential element 4 : Congruency

By congruency, consistency or coherence is implied. Congruency also means to agree in all respects, to correspond or to fit each other (Oxford 1989, s.v. 'congruent'). For education to be Christian, congruency should be evident in all spheres of school life. The more consistent the education received from the school, home and church, the less confused the child will be.

Learning about evolution in the Biology class at school and about the creation story at home or at church, represents an incongruity and a contradiction in terms. One

⁸² Horak is the principal of Rhema Christian School in Randburg and one of the leaders of CESA.

⁸³ See also § 2.1.3.4f where interpretive framework was mentioned.

⁸⁴ See vertical and horizontal unity of knowledge, discussed in § 2.1.3.4f.

could even label such education schizophrenic! If children are falsely led to believe that Christianity is meant for Sundays only, that God is irrelevant for daily living on Monday, they will struggle to incorporate a Christian world view into their thinking.

The opposite to these double standards would be **congruent education**, where the child is exposed to the same (biblical) standards all day long, all week long, at home, at school and at church.⁸⁵ The same principles and value systems hold true for everyone everywhere and for everyday. In such an environment, the home, the school and the church form 'an educational tripod' (Van Brummelen 1988:4). As each leg rests on the same base, the tripod stays in balance.

Therefore, for the purposes of this dissertation,



congruent education is deemed to be provided when all educational *institutions* or parties involved in the child's education (home, school, church, government) have the same system of values, the same educational objectives, the same world and life view and are operating within a similar ethos or atmosphere.

Usually the members of a congregation would share similar class backgrounds, interests, lifestyles, and aspirations for their children. Therefore, it will be easier for a 'church school' to provide congruent education than for a government school. Rose & Brouwer (1986:138) comment on the mutually reinforcing socializing network of church, family and school in the following way :

When the church, family, and school join together to create a mutually reinforcing socializing network, values and beliefs may be more efficiently transmitted than in those public socializing institutions which are ambiguous or contradictory about their goals.

When congruent education is offered, no problem arises when certain areas of responsibility overlap, as all institutions or parties involved strive towards the same goal - that of making the child a disciple of Jesus Christ.

⁸⁵ Compare Deut 6:7.

Congruent education, furthermore, calls for all curricula and learning to be integrated with faith and biblical principles and no form of dichotomy to exist between the secular and the sacred.

Integrated curricula refers to the content of the curriculum being totally integrated with biblical principles, values and faith. All content is to be viewed from a Godly perspective. Because Christian education is based on the conviction that knowledge of the Bible and of Jesus Christ is essential for the development and growth of the child, faith and learning must become integrated. The pupil is taught how to look at each subject or activity through the eyes of faith. Each subject area is seen as part of the total truth of God in Christ. Henning (1990:9) confirms the importance of continuity and integration as objectives to establish a Christian world and life view in the mind of the pupil.⁸⁶

Congruent education refutes any dichotomy existing between the secular (day to day teaching, learning, living, playing) and the sacred (biblical principles and values). All activities should be dedicated to God and bring Him glory - whether it is taking part in a sport event or writing an essay, whether it is struggling with a maths problem or relaxing next to the swimming pool.⁸⁷ All should be done in such a manner as to please our heavenly Father (1 Cor 10:31). Any activity or study should ultimately lead the Christian to worship God. Luther (quoted by Schmidt 1987:478) also believed that no activity should be regarded as more sacred than another.

The dualistic approach - whereby Christian principles and factual subject knowledge are separated from each other - is blamed as a reason for failure to establish an alternative orientation in the lives of pupils in American and Canadian Christian private schools (Du Toit 1992:15). To provide congruent education, Christian principles and values have to be fully integrated with subject knowledge.

To summarize, the following areas of congruency have been identified in this section:

⁸⁶ See § 2.1.3.4e for a discussion on integration versus the autonomy of various disciplines.

⁸⁷ In Zech 14:20-21, even the bells of horses and the cooking pots had to be dedicated (holy) unto the Lord!

- **Home / school / church congruency**
- **Curriculum congruency** (for instance, congruency between different subjects such as Biology, literature and religious instruction)
- **Faith / learning congruency** (for instance, integration of biblical principles and what is being taught in the Biology class)
- **Sacred / secular congruency** (for example, being able to do a secular job to the glory of God)
- **Sunday talk / Monday walk congruency** (for example, living out at school what has been preached at church on Sunday, or being able to pray and worship God in class at school in the same way as in church).

2.2.2.5 Essential element 5 : Christian ethos and atmosphere ⁸⁸

A Christian ethos and atmosphere will prevail wherever

- **the Spirit of Christ permeates every 'fibre' of the educational 'body'**
- **God is central in the overall purpose as well as in the minutest detail of the operation of the educational process**
- **the highest priority is given to the spiritual development of the child.**

For Christian education to take place, a **Christian atmosphere** should prevail over all the activities of the school. This 'atmosphere' can only be brought about if everything done is empowered by and permeated with the **Spirit** of the living Christ. In its practice and administration, Christian education 'seeks to incarnate the love of God in Christ'. Education for the life in Christ takes place 'when Christ is the motive, guide, and judge of every educational relationship' (Wyckoff 1955:121,123).

Rinehard (1975:21) describes **Christian ethos**, as embodied in the curriculum of a school, in the following way :

⁸⁸ Ethos refers to the characteristic spirit and beliefs of a community (Oxford 1989, s.v. 'ethos'). The moral and aesthetic aspects of a given culture, the evaluative elements, have commonly been summed up in the term 'ethos' (Rose 1984:3). 'A people's ethos is the tone, character and quality of their life, its moral and aesthetic style and mood; it is the underlying attitude towards themselves and their world that life reflects' (Geertz, as quoted by Rose 1984:3).

Ideally the person and life of Christ would so permeate every item of the curriculum, and He would so thoroughly be discussed as the motivation for the present and future service of everything that was taught or learned, that ideally a separate religion hour simply would not be necessary. In fact, there can be nothing separate about our religion ...

Christian education takes place when its goal, its view of the learner, its curriculum, its method of teaching used in class, its training of teachers and the immediate and wider control of education are 'permeated, pervaded and infiltrated by the Christian world and life view' (Greyling 1937:368).

By evaluating the position of centrality given to God and his Word in the everyday activities of the school programme, one is able to distinguish between true Christian education and its counterfeit, 'fake' Christian education. The distinguishing element of Christian education is found in the importance or priority attributed to the development of the spiritual faculty of the child. This will be reflected in the educational aims and objectives of the programme. Meier (1977:91), a Christian physician and psychiatrist, expresses the importance of the spiritual development of the child as follows :

Psychological [that is, soul - MN] development will enable our children to live in society and earn a living, but spiritual development will enable them to understand the meaning of life.

God should also be central in interpersonal relationships between pupils and teachers in and outside of the classrooms.⁸⁹ The classroom should be a place

where God's guidance is everywhere visualized, constantly invoked, consistently discussed, thoroughly practised, and lovingly imbued ... (Dawn 1986:20).

To equip the child spiritually, Christian education will endeavour to teach him that his only true fulfilment as a creature of God is found in a living relationship with his Creator. By daily walking in close fellowship with his heavenly Father, daily communicating with Him through His Spirit, he will be able to please God and at the same time find fulfilment and purpose in his work, his play and his life. Although the development of the total person of the child is of great importance, in true Christian

⁸⁹ Huntley (1981:10) puts it this way : 'The Bible should enter all classrooms'.

education the development of **spiritual** maturity will take **precedence** over all other areas of development. A true Christian educator will reason : What would it benefit a person if he is an **intellectual giant**, scores the highest marks at university, wins all the medals at the Olympic games, yet ... when it is time for him to receive his final reward, he goes to **hell for eternity**?

To conclude this discussion on Christian ethos and atmosphere, Christian education can, metaphorically speaking, be compared to a **chocolate cake**! If only the icing is chocolate, the cake isn't really a chocolate cake. To be a genuine chocolate cake, *every slice* has to taste of chocolate right *to the core*! In the same way, a 'Christian' icing or coating is not sufficient to make any education 'Christian'. Every slice taken from a truly **Christian education** cake should taste **thoroughly Christian** to its very core!

2.2.2.6 Essential element 6 : Parental involvement

A **high degree** of **parental involvement** should be present in any Christian education system. Christian parents should be actively involved in the management, running and support of the schools of their children. As the primary responsibility for educating children lies with the parents, they should be **involved both directly and indirectly** in the Christian school that their child attends.⁹⁰

Parents can be involved **directly**, by being part of the school board, governing body or management committee. In this way the parent can play a major role in the management and formulation of policies regarding financing, pupil and staff enrolment requirements and standards. The parent can be directly involved in determining and maintaining the **spirit and direction** of that particular school.⁹¹

Parents can be involved in the school **indirectly**, by supporting it in many different

⁹⁰ In general, parental involvement has been very poor in the past. Since the inception of **Model C-schools**, participation of parents in financial matters and everyday running of schools has increased.

⁹¹ For more detail, see Van der Walt, Blaauwendraat & Kole (1993).

ways. They can offer their business and financial expertise; they can offer their services as plumbers, electricians, gardeners, or volunteers at sport, cultural and other school functions. They can assist in the library or help pupils who require remedial attention. By acting as coaches or referees at sport activities, they can assist staff members in their duties.

Parents can even support academic and professional matters, for example, by being allowed to make suggestions towards the selection of subject material for the curricula. If a parent is an expert in a particular field, he could offer his expertise by presenting a lecture, teaching a course or arranging for other experts to address pupils. As parents are indirectly responsible for the development and maintenance of the school buildings and property, they can contribute largely towards helping to create a pleasant atmosphere for their children to receive instruction.

Parents can also assist financially by sponsoring less able pupils, educational excursions and sport tours, additional laboratory or electronic equipment, as well as media centre resources.

As parents should form an integral part of all the school's activities, the organizational structure of the school should allow for meaningful input by all parents in the setting of the framework of all school policies. Communication between school and parent, teacher and parent and even amongst parents themselves are of vital importance.

Parents should be kept fully informed of what is happening in the school. Teachers could share their thinking and invite response by using weekly or monthly newsletters, open houses, and parent-teacher meetings. Close contact and communication are required and working together as partners in educating the children. Especially in the area of disciplinary matters, a sound relationship and understanding between parent and teacher is necessary.

Effective schools are those of which the management committee members, the principal and the teachers, the parents and pupils all share a common vision. Truly congruent education is possible only if parents and teachers are equally yoked in

Christ (2 Cor 6:14) and striving towards the same goals for their children.

Having discussed the six essential elements of Christian education, the concept 'Christian education' will now be defined for the purposes of this dissertation.⁹²

2.2.3 CHRISTIAN EDUCATION DEFINED

2.2.3.1 Christian education and discipleship

Having already identified discipleship as the ultimate aim of Christian education in § 2.2.1, this aim will now be focused upon and then incorporated in a definition for Christian education.

Guiding a pupil towards becoming a responsible disciple of Jesus Christ and equipping him in turn to make disciples of others, is what Christian education is all about (Barnard 1991:2 ; Jehle 1992, seminar ; Van Brummelen 1988:7).⁹³ Van Brummelen (1988:8) describes disciples as 'professing followers who grasp the vision of the teacher and live accordingly'. Jesus himself says that a student who is fully trained will be like his teacher (Luk 6:40).

Van Brummelen (1990a:1) introduces the term 'response-able' discipleship, which requires a life of personal faith in Christ, a willingness to build Christian relationships in the community, and the ability and disposition to participate culturally in a Christian manner. Disciples are responsible if they respond to the mandate of the Kingdom and begin to carry it out in their lives. Teachers are 'religious craftspersons' who help prepare pupils for 'response-able' discipleship,

guiding them to understand and experience the contours of a Christian world view and its implications, enabling them to produce the fruit of the Spirit, preparing them to be committed to and promoting personal and communal righteousness and justice (Van Brummelen 1990a:1).

⁹² These six essential elements will feature prominently in the criteria for Christian education, developed in § 3.2 of this dissertation.

⁹³ See also § 2.2.1.

In its application for enrolment and as part of its educational philosophy, Hatfield Christian School (1992) states that it will endeavour to prepare young men and women to go and make disciples of all nations in different fields of endeavour from construction to mission work, from motherhood to medicine. Discipleship is therefore also their ultimate aim.

Jehle (1992, seminar) describes discipleship as 'the producing of one's own kind'. He (1985:39) sees the discipleship process as basically having four practical parts : ⁹⁴

- Someone with a weakness (or need) observes one with a strength in that area and records the observations.
- The one with the weakness (or need) then performs the task together with the one that has gained the strength in that area.
- The one that had the weakness then performs the task independently while the other observes and records areas of improvement.
- The one that had the weakness is then released to perform the task alone. He then has the ability to disciple someone else in that area.

The cycle of discipleship is now ready to be repeated.

The correspondence between Jehle's cycle of discipleship and the four stages of guidance (mentioned in § 2.1.4.2) has already been pointed out. At the same time, keeping in mind what Wyckoff (1955:163) has said about education being 'instruction in the truth' and applying to it the fact that Jesus is the truth (Joh 14:6), the process of Christian education can be portrayed as taking place in the following stages : ⁹⁵

- Receiving the truth, which entails the acquisition of knowledge of the truth as revealed in the Word of God ⁹⁶

⁹⁴ The four parts of Jehle's discipleship process correspond with the stages of guidance mentioned in § 2.1.4.2.

⁹⁵ See § 2.2.1 where Wyckoff (1955:163) defined Christian education as 'instruction in the truth' which sets one free through 'knowledge of it [the truth - MN] and allegiance to it'. Also refer to Joh 8:31,32, which states that the truth will set one free.

⁹⁶ 'Truth' can refer to either subject knowledge, Scriptural knowledge, a new skill or even learning something about one's own character.

(*Maximum* adult intervention)

- **Assimilating the truth**, which entails the merging of the newly acquired truth with the child's present frame of reference
(Accompaniment or modelling, *decreased* adult intervention) ⁹⁷
- **Applying the truth** in the child's daily life, first under supervision
(*Minimum* adult intervention)
- **Teaching the truth** to others, that is applying the truth without supervision
(*No* adult intervention).

Jehle (1992, seminar) takes discipleship one step further than other Christian educators. He believes that in Christian education the ideal is to start off with pupils who are already Christians and to end with warriors for Jesus. He therefore doesn't only see the salvation of the pupils as a primary goal, but also their **training as Christian warriors**. Young people need to be **trained to stand** (and remain standing) in the gates of the city as they contend with enemies who propagate worldly philosophies and deny the truth of God (Ps 127:4,5).

2.2.3.2 Christian education defined

The indelible link between discipleship and Christian education can not be denied. It should therefore also come as no surprise if, for the purposes of this dissertation,



Christian education is defined as
education in which the primary purpose is to
disciple its pupils, to accompany them first and foremost
towards being lovers and followers of Jesus Christ.

⁹⁷ Accompaniment or modelling the truth (be it in any of the areas mentioned) which is demonstrated by the example and life of the teacher, is of utmost importance to any educational process and lies at the heart of discipleship.

2.2.4 CHRISTIAN EDUCATION - RESPONSIBILITY OF PARENT, SCHOOL, CHURCH OR GOVERNMENT?

If the main task of Christian education is to disciple (to evangelize and edify) pupils, then whose responsibility is it to accomplish this purpose? Is it the role of the parents, the school, the church or the government? ⁹⁸

In any discussion on the role or responsibilities of different institutions, the philosophy of 'sphere sovereignty' or 'institutional authority' needs to be mentioned. Since the beginning of the twentieth century, this philosophy has been a part of the Christian Reformed denominational heritage (De Jong 1977:30 ; Oppewal & DeBoer 1984:75). In South Africa, it forms part of certain educational courses being taught at universities such as the PU for CHE.

Members of the Association for Advancement of Christian Scholarship (AACS), headquartered in Toronto, as well as other adherents to the **Cosmonomic Idea** (or Philosophy of Law or Dooyeweerdian philosophy) propagate that the various **spheres in society** (state, home, school, industry, science and art) have their **own** internal principles and **laws of regulation**. ⁹⁹ They believe each sphere to be 'sovereign, independent, limited and coordinate' (De Jong 1977:31).

The principle of sphere sovereignty was first enunciated by Johannes Althusius in 1603 and later developed by Abraham Kuyper in 1880. Kuyper (followed by Dooyeweerd and Vollenhoven during the first half of the twentieth century) believed that the church, the state, the school and other areas of life should be considered **independent** and free from any domination or control by any other societal institution (De Jong 1977:29). ¹⁰⁰

De Jong (1977:31-38) points out three major errors in the 'sphere sovereignty'

⁹⁸ See also § 2.1.3.3c.

⁹⁹ See also § 2.1.3.2 (a) for more information on Dooyeweerd.

¹⁰⁰ For a biblical perspective on 'sphere sovereignty', see De Jong (1977:7-38).

philosophy which are incompatible with biblical principles and which cause confusion:

- God's creation displays unity and wholeness. Only after considering the oneness of creation, does one proceed to look at the differentiated parts which comprise that unity. One doesn't start off with sovereign, separate spheres.
- Sovereignty is not divisible. Sovereignty can only be described to one, independent of and unlimited by any other, that is God. ¹⁰¹
- In Scripture one finds an insistence on common goals or objectives and a definite differentiation of specific duties, but no hint of distinct laws governing and directing each sphere separately.

'Sphere sovereignty', which argues that each societal agency is an independent, autonomous, sovereign unit answerable to no one other than God, can not be justified Scripturally. The school is to be an extension of the home, and not a sovereign unit.

But what about government? A biblical view of the jurisdiction and areas of responsibility of the home, school, church and government has already been discussed in § 2.1.3.3c. Reasoning from a biblical world view, one concludes that government is not primarily responsible for Christian education. Christian education (which entails educating a child towards discipleship in Christ) is the primary responsibility of the parent, assisted by the church and the Christian school. ¹⁰²

Together with the church, the school has the ministry of 'growing up the saved in Christ to send them out' (Jehle 1985:12). It could be argued that this is the task of the church and not of the school. If congruent education is taking place, the home, the church and the school together are striving towards the same goal. Each will be using its own 'vehicles' to transport biblical principles, values and a biblical lifestyle. In the case of the school, the vehicles of transport used are the subjects of the curricula. Jehle (1985:85) views the role of a Christian school as

¹⁰¹ According to De Jong (1977:32) the sin of secularism can be linked to dualism, with everything being assigned either to the sacred or the secular. In modern secularism, not only is the sacred (God and the Bible) confined to a compartment by itself, but the 'secular is divided up into numerous independent, sovereign domains, each by itself...'

¹⁰² See again congruency in § 2.2.2.4.

teach[ing] basic Kingdom Principles... through the concepts of the subject ...¹⁰³ In this way the subjects act as disciplines for the minds of our children in renewing them in thought-patterns of the Kingdom of God. They will receive the tools and skills of dominion and the source and nature of dominion at the same time.

2.2.5 CHRISTIAN SCHOOLING

2.2.5.1 A laboratory for Christian living

In § 2.1.4.1, schooling was defined as the formal, focused and structured part of the total education of the child. Christian schooling will therefore involve formal, focused and structured guidance of the pupil towards being a mature disciple of Jesus Christ.

A laboratory is a place where real life can be observed and experienced, yet under the careful control and guidance of experienced scientists. In the same way, the Christian school should provide a sheltered environment in which Christian living may be practised - a laboratory for Christian living. A Christian school should be a place where 'faith is made a verb', where the love command may be practised (Heusinkveld 1981, as quoted by Schutte 1984:435 ; Holtzen 1985:111 ; Van Brummelen 1988:6).

2.2.5.2 Characteristics of a truly Christian school

Sound Christian education can only be embodied in a truly Christian school. *Calling* something *Christian* doesn't *make* that thing Christian! Neither does a school become *Christian* because it is run by Christians. Even Christians are capable of very 'un-christian' things! Gibbs (1990, ACE Convention) rightfully commented that 'playing bingo in the church doesn't make that bingo Christian bingo.'¹⁰⁴ Just as a tree is known by its fruit, a truly Christian school will be known by its fruit. What then are these distinctive fruits of a Christian school?

¹⁰³ In his biblical approach to education, Jehle (1985:41-60) mentions seven principles which form the foundation for all spheres of life (including instruction and learning) : God's principles of sovereignty, individuality, government, character, stewardship, growth and covenant.

¹⁰⁴ Dr J D Gibbs is a Christian attorney who represents Christian schools in court cases in the USA.

a) Centrality of the Word of God

I am much afraid that schools will prove to be great gates of hell unless they diligently labour in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not increasingly occupied with the **Word of God** must become corrupt.

These are the words of Martin Luther (quoted by Du Toit 1992:15 and Yoko 1992:6), once more emphasizing the importance of the Scriptures in achieving God-honouring results.

b) Dedicated with a passion

A Christian school is a school which desires to do the **will of God** in its content and in the **direction** of all its activities (Strauss 1990:10). It also involves more. According to Gibbs (1990, ACE Convention), a truly Christian school does not only desire to do God's will but ... it is '**dedicated with a passion**' to doing God's will.

Gibbs says that a truly Christian school can be identified by the *degree* of its *dedication* in the following eight areas :

- Applying Bible (biblical) excellence ¹⁰⁵
- Leading each and every child to a saving knowledge of Jesus Christ
- Teaching every child how to
 - know the Word of God (until they know it) ¹⁰⁶
 - lead a person to Christ (Mat 28:19,20)
 - fear God (Prov 8:13 and Eccl 12:13)
 - live holy ¹⁰⁷
 - be a responsible steward ¹⁰⁸

¹⁰⁵ Gibbs defines Bible excellence as 'doing one's best for Jesus because one wants Him to get the glory out of it (Col 3:23,24)'.

¹⁰⁶ By memorizing Scripture, the truth is being deposited into the child's life. This truth which will set the child free (Joh 8:32). Refer also to Ps 119:11 and 105, 2 Tim 2:15 and Eph 6:17.

¹⁰⁷ Holiness is not something optional (Col 1:22 ; 2 Cor 6:17). One can't live holy, if one doesn't love holy things. The child must be taught to love holy and pure things.

¹⁰⁸ Also see stewardship, § 2.1.3.3a.

- **worship God.** ¹⁰⁹

Jehle adds another dimension to the characteristics of a Christian school, when he (1985:12) states that its purpose should include **influencing the destiny of future generations**. A truly Christian school therefore will train its pupils (the next generation) to take dominion and disciple the nations. This will have an eternal impact on the destiny of all future generations, hopefully resulting in more God-fearing descendants than the present generation.

c) **Christ-centred motives, objectives, processes and results**

In a truly Christian school, all **motives**, all **objectives** and all activities within the educational process are Christ-centred. If a school has as its source and focus the Lord Jesus, the **results** (intellectual, emotional, social and spiritual) will also be God-glorifying.

Christ-centred motives, objectives, as well as Christ-centred processes of education have been covered extensively in the preceding sections. Christ-like results will therefore briefly be discussed. ¹¹⁰

Surely the desired results of Christian education would be that pupils' lives would be transformed into and 'reconstructed' towards the likeness of Jesus Christ. ¹¹¹ The desired results would be that pupils would be **mature** and well-equipped **disciples** of Christ, displaying **godly characteristics** of love, joy, peace, patience, kindness, goodness, gentleness, humility, self-control and purity in their daily lives. ¹¹²

Wyckoff (1955:123) judges the success of Christian educators by the degree to which the reality of the living Christ takes hold of the purposes and lives of the pupils. He (1955:24) would like to see the following **desirable results** in the lives of pupils :

¹⁰⁹ **Worship** involves the attitude of one's heart and spills over into every area of one's life (Ps 95:6).

¹¹⁰ See also § 2.1.4.3 for **desired outcomes** of sound education.

¹¹¹ 2 Cor 3:18

¹¹² Gal 5:22-23 ; Col 3:12-17 ; James 3:17 ; 1 Cor 13:4-7

Intelligent belief, Christian commitment, Christian character, churchmanship and participation in the redemption of the community.

On participation of the pupils in the community, Van Brummelen & Vriend (1981:2-7) also believe that the Christian school should train the child for a Christian life of sharing in the community and of influencing culture (society, literature, art, politics, economics, and so on).

To conclude this discussion on the characteristics of a Christian school, one should emphasize that a deep love and respect for God and an intense desire to please Him and minister to Him would be a desired result.¹¹³

It goes without saying that the six essential elements of Christian education (described in § 2.2.2) should be present in a truly Christian school.

For the purposes of this dissertation, all of the above-mentioned characteristics could be reformulated in the following way :



A truly Christian school will teach and attempt to model (exemplify) the life of Jesus in all its activities. It can be identified by its Christ-centred motives, objectives and process of education and its Christ-like results (Christ-like pupils).

2.2.6 COMMON OBJECTIONS TO CHRISTIAN EDUCATION

There are both Christians and non-Christians who have certain reservations about Christian education. Amongst non-Christian parents and educators, the most common objections seem to be a fear of religious indoctrination (even proselytism) as well as political indoctrination.¹¹⁴

¹¹³ Ministering to God should at all times be of greater importance than ministering to and serving people. See Is 43:7,21 ; 1 Pet 2:9 ; Rev 5:10.

¹¹⁴ In the Great Commission (Mat 28:19), Jesus actually commands his disciples to go and make disciples of (that is to proselyte) all the nations.

In an article, *Christian education : Biblical norm or modern day novelty?*, Jones (1992:14,15) mentions four **objections** to Christian education. These objections, which will be discussed briefly, feature in both **Christian and non-Christian literature**, as well as amongst concerned parents, educators and educationists.

2.2.6.1 Children should not be sheltered from the world

Christian schools are often criticized for protecting children from the real world. The critics believe that children should not be **sheltered** from an evil world, but rather be **equipped to cope** with the evil world. To these critics Jones (1992:14) poses the following question :

Can anyone show me where in the Scriptures it says that I need to experience the various forms of sin in order to later resist temptation?

Advocates for Christian schooling often refer to the '**hothouse effect**' when defending their views. They believe that just as young seedlings will have a much better chance to survive in the **protected environment** of a hothouse before being planted out in the open, so young children need to have a Christian world and life view instilled in them from a very young age. The more nurture a sapling gets, the stronger the tree.

The '**hothouse**' argument was also used by Satan in Gen 3, when he challenged Eve with similar words : Eve, you are a hothouse plant! Come, let me show you evil, so that you will be able to make an intelligent choice! The Word affirms that it is a good thing *not* to allow children of Christian parents to be educated by teachers who hold secular, humanistic or atheistic philosophies of life, when it says in Ps 1:1,

Blessed is the man who does not walk in the counsel of the wicked.

The Word of God encourages us to **flee temptation** (1 Tim 6:11 ; 2 Tim 2:22) and to **dwell on** whatever is true, noble, right, pure, lovely and admirable (Phil 4:8). Also, one should train a child (while he is still immature) in the way he should go, and when he is old he will not turn from it (Prov 22:6).

Jones (1992:14) compares the sheltered environment of Christian education to preparation in an army base camp :

Armies are not trained on the battle field; they are prepared in base camps and then fielded for action. Somehow the church hasn't grasped this fact, and we are willing to throw our children into the field as cannon fodder for secular humanism while they are trying to find their own feet spiritually amid the huge array of pressures in society today.

Christian schools are not the ones who 'isolate' children. Rather, children in secular schools are the ones who are deprived :

If anyone is isolated from ideas, it is the public schools. They are deprived of the Christian philosophy. They are a captive audience in the atheistic-humanistic culture (Carr, quoted by Reese 1985:193).

Nevertheless, Christian schools should be cautious and always guard against developing a fortress mentality, a mentality of 'we against the world'. They should soberly and sanely equip the saints to be salt and light in this present world.

2.2.6.2 Children won't learn how to have missionary hearts

Many parents are concerned that their children will not learn to interact with non-Christians or learn how to be ambassadors for Christ, because everyone in the context of a Christian school is already Christian. This concern cannot be substantiated. Even though most of the parents may be Christians, not all pupils will necessarily be Christians. Christians will always have a mission field - even in a Christian school. There is no better place than a Christian school to learn to have a missionary heart. Lastly, Christian schools are the places where children can learn about spiritual maturity and witnessing. There is no better place for them to learn how to lead class Bible studies, worship sessions and outreach programmes.

2.2.6.3 Christian schools are not established and do not offer the facilities of secular schools

Christian schools that don't have their own sport facilities could hire municipal or private sport facilities. If a parent finds that his child is particularly gifted at sport, the parent could always arrange for private coaching.

Although it might be true that Christian schools are not as established and do not offer all of the facilities that secular schools offer, Jehle (1992, seminar) mentioned that 'one can't always have all things'. There are often times when one has to make a choice between more than one desirable thing. It is then that priorities start to count. There will be times when a parent will have to decide whether it is more important that their son is able to play cricket on a wonderful cricket pitch or that he receives a godly education from godly teachers.

2.2.6.4 Christian schools are expensive

Legislation in South Africa hasn't hitherto favoured private schools. It is true that they usually have been more expensive than government-subsidized public schools. They have often been accused of elitism.

Van der Waal (1992:2) is of the opinion that, with the introduction of model C schools in South Africa (1992), the financial gap between public and private schools has been narrowed to such an extent that school fees should no longer be an obstacle for enrolment in a private school.¹¹⁵ As more than 90% of public schools have chosen (in 1992) to change to government-aided model C schools, the conclusion could be made that public schools will become just as costly as their private counterparts (VCHO 1992:9).¹¹⁶

On the other hand, since June 1991, the conditions for receiving a subsidy from the South-African government have been relaxed to such an extent that many Christian private schools for the first time also qualify for financial assistance from the South African government. However, future subsidization of private schools seems doubtful. The Financing strategies within the new educational dispensation (since April 1994) still have to be finalised. There are signs that the newly appointed Government of

¹¹⁵ On 17 February 1992 a new plan for the devolution of power in education was announced in South Africa : White parents would choose which measure of control (and financial responsibility) they would prefer in their schools. The so-called model C schools could be described as government-supported community schools. Governing bodies of these schools will have far greater powers and responsibilities than ever before. (Niemann 1992:1 ; VCHO 1992:9 ; Schutte 1992:1.)

¹¹⁶ The *Vereniging vir Christelike Hoër Onderwys (VCHO)* is a Calvinistic-reformed association founded in 1949 to promote the Christian-national heritage, Christian education and teaching and Christian scientific knowledge in South Africa.

National Unity (GNU) will favour public schooling.

Regardless of the higher fees, which will most probably continue in future and which are because of less financial assistance from government, even non-Christian parents are attracted to Christian schools. They are attracted because of the following factors: Academic quality, dedication of staff and insistence on moral and spiritual values and discipline. Many of these parents believe the product well worth the financial outlay and the sacrifices which have to be made. In an article on Christian education in India, Mathias (1978:11) mentions that it is not surprising, that in India a large proportion of the top leaders in all professions, in industry and government administration are products of Christian schools and colleges. ¹¹⁷

Having thus far discussed the concepts of sound education (in § 2.1.4.3) and the essential elements of Christian education (in § 2.2.2), the concept of sound Christian education can now be formulated as a combination of the two preceding concepts.

2.3 SOUND CHRISTIAN EDUCATION

Sound and true Christian education focuses first and foremost on the spiritual development of the child. It believes that the child will only be able to become an active and responsible member of his community and country once he has made peace with his Creator. Once he has pledged loyalty to the King of the universe, he will be able to participate and contribute meaningfully towards the extension of God's kingdom on earth through economic, political and social involvement. In order to achieve this aim, the six key factors of Christian education, mentioned in § 2.2.2, need to be present.

Sound Christian education has to be both

¹¹⁷ A South-African study which would follow up pupils who have attended Christian schools could provide invaluable information to Christian education.

- **educationally sound** (or pedagogically accountable) and
- **Christ-centred** (or spiritually accountable). ¹¹⁸

Educational accountability may be evaluated by assessing competence, efficacy and excellence achieved in academic, physical, administrative, practical and other educational aspects. ¹¹⁹

Spiritual accountability may be evaluated by assessing competence, efficacy and excellence achieved in the spiritual aspects of a school.

For the purposes of this dissertation,



sound Christian education is defined as the accompaniment of the total child towards maturity, regarding spiritual maturity as the basis for all other aspects of the child's maturity.

SUMMARY

This chapter established a framework, in the light of which the remaining chapters can be interpreted : A biblical approach to sound Christian education.

Fundamental concepts, which occur throughout this dissertation, were defined : *Christian*, *Christian education* and *sound Christian education*. For the purposes of this dissertation, **sound Christian education** was defined as the accompaniment of the total child towards maturity, recognizing spiritual maturity as the basis and support for all other areas of maturity.

¹¹⁸ See Wyckoff (1955:18) and Van Brummelen & Vriend (1981:1).

¹¹⁹ 'Practical' excellence is defined in § 3.2.3.

Six essential elements necessary for Christian education were identified : A Christian educational philosophy, Christian educators, a Christian curriculum, congruency between the sacred and the secular, a Christian ethos or atmosphere and a high degree of parental involvement. In the absence of any of these key factors, a school community will not be able to offer true Christian education and cannot rightfully be called a *Christian* school.

Christian education is not the responsibility of the government. According to the Bible, Christian parents are primarily responsible for the education of their children and should therefore be actively involved in the establishing, directing and managing of Christian schools. More than ever before, South Africa's children need truly Christian education♣

Let no man fail to see the point : the school system that ignores God teaches its pupils to ignore God, and this is not neutrality; it is the worst form of antagonism, for it judges God to be unimportant and irrelevant in human affairs. It is atheism (Clark 1946:79).

THE SAPPAB CRITERIA : TOOLS FOR ASSESSING EXCELLENCE IN CHRISTIAN EDUCATION

*Not that I have already obtained all of this, or have already been made perfect, ... but I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus
(Php 3:12,14).*

INTRODUCTION

Having defined Christian education in the previous chapter, the need now arises to 'measure' Christian education in some or other way. In order to measure its degree of efficacy and excellence, standards need to be established.

A set of six criteria is developed which will serve as a yardstick or standard against which the philosophy and performance of any Christian education institution could be tested.¹ These assessment tools will enable one to quantify the degree of excellence obtained in both spiritual and educational aspects of Christian education.

¹ A criterion is a standard of judgement (Oxford 1989, s.v. 'criterion'). In the Bible, standard has the meaning of something lifted up as a goal or a mark which all seek to achieve (Jehle 1985:15).

Not only will these criteria serve as assessment tools for Christian education but they will also serve as a framework for a model of what such education should be like. In this way the different criteria also provide a goal or a standard towards which an institution or programme could strive. When used as a prototype for Christian education, the criteria could contribute towards the uplifting of Christian education standards in South Africa.

3.1 ASSESSING EXCELLENCE IN CHRISTIAN EDUCATION

3.1.1 THE NEED FOR CRITERIA

3.1.1.1 South Africa in transition

In South Africa, the early 1990's was characterized by change : *Apartheid* was making way for a new post-*apartheid* dispensation. Education was also to be affected seriously by these changes. Old structures had to make way for new ones. Education in South Africa had entered a transitional phase.

Despite the fact that one central non-racial educational system, supported by regional departments of education, has been accepted in principle by the present governmental authorities, the implementation of these equal education opportunities still remain to be seen at grassroots levels. ² Parents and political leaders are constantly calling on the government to provide equal opportunities and quality education for children of all races.

Yet, government funds to meet the demands and bring about the necessary changes in the education system are limited. According to Stals (1993:6), Governor of the

² See Educational Renewal Strategy (1992) and Draft White Paper on Education and Training (Department of Education, 1994).

South African Reserve Bank, the South African economy has been in a serious recession since March 1989. ³ The effects of a deterioration in the internal political situation accompanied by labour union strikes and social disruption, and the global economic climate on the South African economy were illustrated by a third year of negative growth in the gross domestic product in 1992, a decline in most of the components of gross domestic expenditure and a distressing increase in unemployment (Stals 1993:7).

Total employment in the formal non-agricultural sectors of the economy declined by 4,8%, or by nearly 286 000 employment opportunities, from the beginning of the recession in 1989 up to the end of 1992. It is estimated that 46% of the total economic active population of South Africa is now either engaged in the informal sector, or totally unemployed (Stals 1993:6).

The above economic and political realities have forced the South African government to release more and more control over educational matters and to hand over more educational responsibilities to parents and communities. ⁴ The more governmental control over education is relinquished to parents and communities, the greater the need for standards of excellence and tools for assessment in educational matters will be.

Even in public schools, there are many Christian parents who are concerned that the Christian ethos will be lost in schools in the new South Africa due to future equalization of religions. Even though public schools could never fully succeed in providing sound Christian education (compare the six essential elements of Christian education mentioned in § 2.2.2), they would also benefit by studying the criteria for excellence and striving towards achieving excellence in each of the six areas mentioned in § 3.2.

³ There are two major exogenous events which influenced the downward course of the South African economy during 1992 and 1993 : The serious drought in large parts of the country in the 1991/1992 season, as well as the protracted negotiation process aimed at political and social reform and the escalation of violence and social unrest (Stals 1993:6).

⁴ Although the government's increased handing over of control and educational responsibility to parents and communities may be because of political and financial reasons, Christian parents should rejoice in this change of attitude. According to biblical principles, education is not the primary responsibility of the government.

3.1.1.2 Standards of excellence needed in Christian education

The greatest need for standards and for tools of assessment, however, is amongst the Christian private schools in South Africa.

In many a private Christian school, the teachers are born again and Spirit-filled Christians. They have a heart for children and a sincere vision for Christian education. Yet, many of them lack excellence or experience in areas of academic and educational (professional) matters, as well as in administrative (organizational) skills. Providing them with a model of excellence and with tools for assessing excellence in Christian education would assist them to be more effective servants in the kingdom of God.

The Bible is the ultimate standard against which all theory (philosophy) and practice (application) should be tested.⁵ However, the Bible only provides us with guidelines and principles concerning values, approaches and methods that should be followed. It does not give detailed instructions on how to manage and run a Christian school in the 20th century!

Both in public and private schools, Christian parents and educators are in need of an educationally sound and biblically based framework for truly Christian education. This framework should interpret (or translate) biblical principles into educational realities. Practical tools for assessing the quality of education are urgently needed.

3.1.1.3 Reasons for assessment

Daniel, Wade & Gresham (1980:239-240) believe that ongoing assessment is necessary to

- determine whether goals and objectives have been reached
- establish new goals
- help determine personnel efficiency

⁵ 2 Tim 3:16-17

- discover weaknesses
- discover strengths
- stimulate growth and learning in pupils.

One might add that assessment could also help to determine the efficiency of the curriculum, the administrative systems and the management of a Christian school programme.⁶

In Christian education the ultimate reason for assessment is to bring the most possible honour to God. Young people need to be adequately prepared to live for Jesus and progressively get to know Him better here on earth until He returns. This implies striving towards excellence in every sphere of education.

3.1.2 SETTING OF GOALS

Excellence cannot be achieved without the setting of goals, which comprise both long term aims and short term objectives. Standards against which performance can be measured, need to be set.

The six criteria discussed in § 3.2 should not only be seen as assessment criteria but also as standards of excellence towards which a Christian education programme should strive. Each criterion represents a goal, a model or prototype, that is, the ideal (perfect) situation.

The norm in Christian education is excellence. Although Christian schools will never completely succeed in attaining excellence in all spheres, the apostle Paul encourages all Christians to strive towards excellence, to press on toward the goal (Phil 3:12-14).

3.1.3 ASSESSMENT VERSUS EVALUATION

The term 'assessment' has to do with deciding (or fixing) the amount or value of

⁶ These may already have been implied by the reasons mentioned.

something, or estimating the worth or quality of something (Oxford 1989, s.v. 'assess'). Assessment relates to the concept of measuring or evaluating something in an *objective* way. The purpose of assessment is to quantify a property in such a way that its deviation from the norm (the ideal situation) can be determined. One could quantify a property by allocating a mark to it from a pre-determined scale (for instance : 1 = poor, 2 = fair, 3 = average, 4 = good, 5 = excellent).

The term 'evaluation' bears a more *subjective* connotation. It is not always possible to assess a property exactly by allocating a mark to it. Certain things which can not be measured precisely (that is, quantified) will have to be evaluated more globally.

This dissertation establishes criteria enabling Christian educators to assess (quantify) the degree of excellence attained in all aspects of Christian education.

3.1.4 EFFECTIVE ASSESSMENT

3.1.4.1 Simplicity

In developing tools for assessing sound Christian education, **simplicity** is a key factor.

Because sound education involves all aspects of the child, there are many different spheres of excellence which one could identify as possible areas to be quantified.⁷ Yet, to include absolutely all aspects would make the application of such a system of assessment too complicated to use.

The aim of this dissertation is to develop a set of criteria which would be simple enough for any adult (parent or educator) to understand and to use.

In order to assess all spheres of Christian education, the educational reality will be divided into six spheres of excellence. Each of these spheres will be represented by a group (or portfolio) of assessment factors. These factors can then be graded one by

⁷ Spheres of excellence will be explained in more detail in § 3.1.5 and § 3.2.

one, from which an overall score for each sphere will be obtained.

Not only should such criteria be simple to use, they should also be easily remembered. This would enhance the likelihood of them being used. An acronym (SAPPAB), representing the first letter of each of the criteria, has been chosen to help users to remember these criteria.⁸

3.1.4.2 Measurable goals

Criteria for assessment need to be 'measurable'. They should enable the user to quantify a property.

The Likert-scale is one such a tool which enables one to quantify values, opinions and attitudes according to a five-point scale.⁹ Usually a statement (reflecting a certain value, opinion or attitude) is given. The respondent is then asked to choose one of five options, for example :

EXAMPLE			
<u>Statement</u>			
There is an urgent need for criteria to assess Christian education in South Africa.			
<u>Options</u>			
1	=	I strongly disagree	
2	=	I disagree	
3	=	I am not sure	
4	=	I agree	
5	=	I strongly agree	

In this way even a subjective aspect, such as an opinion, can be graded and become measurable and comparable.

⁸ See § 3.1.5 for more details.

⁹ For more information on assessment of attitudes, see De Wet *et al* (1981:156-159).

In this dissertation, each criterion will be represented by a number of **quantifiable assessment factors**. By first grading each of these individual factors, each criterion can then in turn be quantified.

Not only should the criteria be quantifiable, they should also allow for the **quantification of all aspects of Christian education**. These include aspects of both the spiritual and the educational spheres.

Furthermore, both the **results and the process** (or method by which the results have been attained) should be **measurable**.

Measurable goals to assess desired results are necessary. These may include academic, spiritual, physical or administrative goals. For example, a desired spiritual goal could be that a pupil should be able to lead another person to Christ. This would be a measurable goal as the pupil will either be able or he will not be able to do that.

But assessment should also include the **process or method** by which the established goals and results are reached. An example of measuring a process would be to assess a pupil's progress in learning how to lead another to Christ.

In the criteria which will follow, therefore, both processes and results have to be measurable.

3.1.4.3 Expansion possibilities

A set of assessment tools should also **allow for development or expansion**. If the need arises to add (or delete) certain assessment factors or even to add (or delete) a criterion, it should be possible to make such an adjustment.

The proposed set of criteria provides a **flexible framework** and allows for the inclusion (or exclusion) of more (or fewer) or different assessment factors.

3.1.4.4 Feedback

Regular feedback from teachers regarding the achievement of goals, motivation, learning and attitudes of pupils can be very helpful in evaluating a Christian education programme.

The pupils themselves are in a better position than anyone else to know whether their spiritual and educational needs are being met. Feedback from pupils can be observed by focusing on attendance and attitudes in class. Interviews and questionnaires can also provide helpful information (Daniel *et al* 1980:242).

3.1.4.5 Improvement of goals and strategies

Once assessment has taken place, its results should be used to improve the present system. Goals should be adjusted, new ones set and strategies adjusted accordingly.

Assessment and adjustment of goals and strategies should form a continuous cycle, all the time moving the Christian education system closer to its ultimate goal of excellence in all spheres.

3.1.5 SPHERES OF EXCELLENCE

Two aspects need to be quantified in order to assess excellence in Christian education :

- **Biblical accountability of the programme**
(quantified in criterion 1)
- **Educational accountability of the programme**
(quantified in criteria 2-6). ¹⁰

Keeping in mind the objectives of simplicity and ease of use, six areas have been

¹⁰ See § 2.1.4.3 for definition of sound education and § 2.2.3.2 for definition of Christian education.

identified as spheres in which Christian education should strive to attain excellence. Each criterion will represent and assess one sphere of excellence. The six spheres of excellence chosen as criteria by which to measure sound Christian education, are :

- (S)piritual excellence
- (A)cademic excellence
- (P)hysical excellence
- (P)ractical excellence
- (A)dministrative excellence
- (B)alance

For the purposes of this dissertation, the above-mentioned criteria will be referred to as



the **SAPPAB** criteria,
where SAPPAB is an acronym consisting of the
first letters of each of the six criteria.

3.1.6 APPLICATION OF CRITERIA

3.1.6.1 Grading according to a five-point scale

A simple five-point scale will be used to assess the level or degree of achievement reached for each of the assessment factors.

Each factor will be graded, according to the following scale :

- 1 = poor (very low or no attainment)
- 2 = fair (low degree of attainment)
- 3 = average
- 4 = good (high degree of attainment)
- 5 = excellent (very high degree of attainment)

3.1.6.2 Portfolios of assessment factors

Each criterion will be represented by a portfolio (a set) of assessment factors which are grouped together in categories.¹¹ These categories assess different components of Christian education such as pupils, teachers, the curriculum, school life in general, facilities and equipment, management functions, school policies, administrative matters and aspects of balance in philosophy, methodology and approaches to teaching and learning.

The factors included in the six portfolios (in § 2.3) are by no means complete and can be either extended or reduced, according to the particular circumstances of a school.

3.1.6.3 Adjustments : New goals and strategies

Once the criteria have been used to assess the different spheres of excellence of a programme or system, areas which are in need of improvement can be identified. In this way the criteria also provide a means of comparison by which former and present performance can be compared to each other.

Weak areas should be improved by making the necessary adjustments. These may include the setting of new goals or adjustment of previous goals, the development of new strategies or reconsideration of previous strategies.

3.1.6.4 Method of assessment

In order to assess a particular sphere of excellence, the following method is recommended :

Step 1 : Assess all the assessment factors in the portfolio.

◆ Use the assessment factors (see relevant table).

¹¹ The sets of assessment factors will be referred to as the spiritual portfolio, the academic portfolio, and so on.

- ◆ Read through the 'indicators' (see relevant table) and 'guidance questions', before grading each factor. ¹²
- ◆ Allocate a score ($1 \leq x_i \leq 5$) which represents the degree of excellence attained for that particular factor.

Step 2 : Assess each category in the portfolio.

- ◆ Add the scores obtained in each of the factors (x_i) in the category.
- ◆ Divide this total (Σx_i) by the number of factors (n) in the category.
- ◆ Obtain the average score ($y = \Sigma x_i \div n$) in the category ($1 \leq y \leq 5$).

Step 3 : Assess each criterion (sphere of excellence).

- ◆ Add the scores of ALL the factors (x_i) in all the categories (y_i) of the portfolio.
- ◆ Divide this grand total (Σx_i) by the total number of factors (m) in the portfolio.
- ◆ Obtain the average score ($z = \Sigma x_i \div m$) in the criterion ($1 \leq z \leq 5$).

Step 4 : Make adjustments, if necessary.

The example on the next page illustrates the method of assessment.

The following steps summarize how each of the six criteria (with its particular portfolio of factors) can be used to assess a different sphere of excellence :



Step 1 : Assess individual factors.

Step 2 : Assess categories.

Step 3 : Assess the criterion.

Step 4 : Consider adjustments, if necessary.

Repeat these four steps for each portfolio.

¹² Helpful guidance questions, as well as 'indicators' (in the tables) are provided to assist the assessor in assessing the particular factor. An assessor is any person or body who will do the assessment. In a Christian school it may be the principal, the management committee, a group of parents or staff members.

EXAMPLE

Refer to the spiritual portfolio (Table 3.1) in § 3.2.1.2.

Assume that the following scores were allocated to the 20 assessment factors (4 categories) of spiritual excellence in a particular Christian school programme :

Category 1 : 3, 3, 5, 2
 Category 2 : 2, 4, 4, 5, 3, 3, 3
 Category 3 : 3, 1, 4
 Category 4 : 2, 3, 4, 2, 1, 2

Step 1 : Scores for factors have been allocated.

Step 2 : Assess categories.

Average score for category 1 = $13 \div 4 \approx 3,3$
 Average score for category 2 = $24 \div 7 \approx 3,4$
 Average score for category 3 = $8 \div 3 \approx 2,7$
 Average score for category 4 = $14 \div 6 \approx 2,3$

$$\begin{array}{r} 59 \div 20 \\ (\Sigma \div m) \end{array}$$

Step 3 : Assess criterion.

Average score for criterion = $59 \div 20 = 2,95 \approx 3$

An average score of 3 has been obtained in the spiritual portfolio. This school may look at ways to improve the spiritual aspects of their programme as excellence should be their goal.

Step 4 : Make adjustments.

Ways of improvement may be considered, especially in areas of categories 3 and 4 in which below average scores have been attained.

3.1.6.5 Assessing a total Christian education programme

Once the degree of excellence in each of the six spheres (spiritual, academic, physical, practical, administrative and balance) has been determined, a final overall score (assessing the overall degree of excellence) for the total programme or school system can be calculated. This is done by calculating the average score in the six criteria, for

example : ¹³

EXAMPLE

Assume that the respective degrees of excellence attained for each of the six criteria were :

S(piritual)	=	4
A(cademic)	=	3
P(hysical)	=	4
P(ractical)	=	4
A(dministrative)	=	1
B(alance)	=	2

The average score would then be $18 \div 6 = 3$.

From this total picture, it is clear that this programme requires serious attention in the areas of administration and balance. The programme should also strive to improve in each of the other spheres.

In this way any Christian institution or programme can evaluate the quality and efficacy of the Christian education which they are providing. The SAPPAB criteria will now be dealt with in greater detail.

3.2 THE SAPPAB CRITERIA

In order to use the SAPPAB criteria successfully, the following principles need to be understood :

- Each criterion represents a sphere of excellence (see § 3.1.5).

¹³ A more accurate overall assessment can be determined by calculating the average in a different way : First add all the scores of assessment factors of all the portfolios. Then divide this total by the number of factors in all the portfolios. This average would give a more accurate score, than merely taking the averages of the six criteria. The purpose of the SAPPAB criteria, however, is to point out which sphere(s) of excellence require(s) attention and therefore the above-mentioned accuracy is not essential for these purposes.

- Each criterion is represented by a portfolio of assessment factors (see § 3.1.6.2).¹⁴
- Each assessment factor is supported by additional information, such as indicators and guidance questions (see § 3.1.6.4).

In order to place an individual criterion in its proper and broader perspective, the reader should glance at the complete SAPPAB table as it appears in Table 3.7 in the summary at the end of this chapter.

For each SAPPAB criterion a description will be given. Thereafter, a portfolio of assessment factors representing that criterion will follow. Some factors need no further explanation as they have been covered extensively in previous sections.¹⁵ Others will be discussed in depth in this section. The purpose of the additional information (consisting of indicators and guidance questions) is to facilitate the practical application of the criteria and to assist the assessor in allocating a mark of excellence to the specific assessment factor.

3.2.1 CRITERION 1 : SPIRITUAL EXCELLENCE

Sound Christian education strives towards spiritual excellence.

3.2.1.1 Description

This criterion assesses the degree of biblical soundness and spiritual excellence achieved in the education provided. Note how the assessment factors are related to the essential elements of Christian education (mentioned in § 2.2.2). The factors of assessment are actually just a refinement of these elements.

¹⁴ In the case of criterion 6, these factors will be called factors of balance, instead of assessment factors.

¹⁵ References to earlier descriptions of some of the assessment factors will appear as footnotes.

3.2.1.2 Spiritual portfolio of assessment factors

In Table 3.1 a spiritual portfolio is displayed, whereby the spiritual excellence of a particular educational system or programme can be assessed. The portfolio consists of 20 assessment factors, which are grouped into four categories : Pupils, teachers, the curriculum and school life in general. Indicators are provided for each assessment factor which elaborate on the factor and assist in its assessment.

Table 3.1 : Spiritual portfolio

S		
SPIRITUAL EXCELLENCE		
CATEGORY (4)	ASSESSMENT FACTORS (20)	INDICATORS
PUPILS	<ul style="list-style-type: none"> spiritual growth spiritual maturity knowledge of Word philosophy of life 	<ul style="list-style-type: none"> love (of God & people) ministry (fellowship & service) purity (doctrine & life) spiritual reproduction (evangelism & nurturing) ability to evangelize ability to disciple spiritual warfare fruit of Spirit, Spirit-led view of God view of man (self, others) view of world & knowledge coherence

Table 3.1 : Spiritual portfolio

TEACHERS	<ul style="list-style-type: none"> ● philosophy of life ● philosophy of education ● spiritual growth ● spiritual maturity ● knowledge of Word ● lifestyle ● moral character 	<ul style="list-style-type: none"> ▲ view of God ▲ view of man (child) ▲ view of world & knowledge ▲ coherence ▲ aims & objectives ▲ approach to subject ▲ methodology ▲ ability to evangelize ▲ ability to disciple ▲ ability to counsel ▲ spiritual warfare ▲ fruit of Spirit, Spirit-led
CURRICULUM	<ul style="list-style-type: none"> ● Christ-centred (not Christ-added) ● biblical perspective on subjects ● integration of faith & learning 	<ul style="list-style-type: none"> ▲ aims & objectives ▲ content ▲ methods of instruction & learning ▲ methods of evaluation
SCHOOL LIFE (IN GENERAL)	<ul style="list-style-type: none"> ● vision & mission ● prayer ● no secular / sacred dichotomy ● ethos or atmosphere ● opportunities for outreach ● opportunities for development of spiritual leadership 	

3.2.1.3 Guidance questions

To elaborate on the information given in Table 3.1, **guidance questions** are provided below. Together with the indicators given in the table, these questions could assist

the assessor in assessing the degree of spiritual excellence attained in each of the four categories within the spiritual portfolio.

a) Category 1 : Pupils ¹⁶

Guidance questions for the assessment factors, spiritual growth and maturity of pupils are provided in this category.

Guidance questions for assessing spiritual growth and maturity of pupils are now listed :

How many pupils in the school are **saved**, **Spirit-filled** and have a **living relationship** with the Lord Jesus Christ? Are pupils able to lead others to **Christ** and to **disciple** new converts? Do they have a **sound knowledge** of the **Word**? How **pure** are the **doctrines** they believe and what effect does it have on the **purity** of their **lives**? Do they have a **love** for and **commitment** to the **Lord** and to **people**? What role does **fellowship** with other believers and **prayer** play in their lives? To what extent have they learned to be **servants** and to serve one another in **love**, is the **Holy Spirit** allowed to **control** their daily lives? Are they capable of **defending** Christian viewpoints if asked to do so (1 Pet 3:15), to '**stand in the gates**' defending the Name of Jesus (Ps 127:5)? ¹⁷ To what extent do they perceive things from a **Christian world and life view** (that is, from a **Godly perspective**), and has the **character** of **Christ** become visible in their lives? ¹⁸

b) Category 2 : Teachers ¹⁹

In this category guidance questions will be provided for the following assessment factors : The philosophies of life and of education of the educators, and the spiritual

¹⁶ Keep in mind that both the results and the process (growth and change in pupils' lives) are of importance.

¹⁷ See also § 2.2.3.1.

¹⁸ The following desirable characteristics were mentioned in § 2.2.5.2c : love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, purity, consideration, submission, mercy, impartiality, sincerity and meekness (Gal 5:22 ; Jam 3:17 ; Col 3:12-14 ; Mat 5:3-11 ; 1 Cor 13:4-7).

¹⁹ See § 2.1.3 and § 2.2.2.2.

maturity and lifestyles of teachers.

Firstly, guidance questions for assessing the philosophies of life and philosophies of education of educators are given :

Do all educators (including curriculum developers and supporters such as authors of textbooks) hold philosophies of life which are totally Scripture-based? Do they themselves hold Scripture-based philosophies of education? ²⁰ Are they equipped to present their subjects from a biblical perspective? Are they informed about biblical instructional and learning methodologies? Is sufficient differentiation made in disciplinary matters, according to individual needs for correction?

Secondly, guidance questions for assessing the spiritual maturity and lifestyles of teachers are provided :

Are all teachers born again, Spirit-filled and mature Christians, who are living moral lifestyles compatible with biblical standards? Do they bear the fruit of the Spirit in their daily lives and are they daily led by the Holy Spirit (Rom 8:14)? Do they have a sound knowledge of the Bible and a genuine interest in and love for their pupils? Are their lives worthy of imitation (1 Cor 4:16) in the sense of being true servants (Mat 20:26) and true worshippers of God? Are they involved in and committed to a church, living in submission to its Christian leaders, conscious of a calling on their lives and totally dependent upon God? Are they sensitive to the guidance of the Holy Spirit in classroom situations?

c) Category 3 : Curriculum ²¹

The assessment factor 'Christ-centredness' is clarified in this category.

Guidance questions for assessing the 'Christ-centredness' of the curriculum are

²⁰ A philosophy of education includes aims, objectives, priorities, content and methods of education. See § 2.2.2.1 for more details.

²¹ See § 2.2.2.3.

suggested below :

Is the main aim of all educational endeavours the spiritual development and maturity of the child? ²² Are all subjects exploited to equip the child to become a disciple of Jesus Christ? Is all learning (content of subjects) at all times fully integrated with biblical principles and Scripture-based? Are all aims and objectives, content, methodology and approaches of the curricula in line with Scripture and with a biblical view of man? Is any academic material which is not Scripture-based, interpreted and explained in the light of biblical perspectives for pupils? Does the curriculum display both the horizontal and vertical unity of knowledge? ²³ Is sufficient differentiation made for individual needs, gifts, capacities and interests of pupils in methods of instruction and learning? ²⁴

d) Category 4 : School life (in general)

Guidance questions are provided for the following five assessment factors in this category : Vision and mission, congruency, role of prayer, opportunities for outreach and ethos.

Firstly, guidance questions for assessing the vision and mission of the school are provided : ²⁵

Does the school have a clear vision and mission which is in line with Scripture? Is the (spiritual) mission of the school clear to all prospective and existing members of staff, pupils and parents? Are staff members, pupils and parents in agreement and able to identify with the school's vision and mission?

²² See § 2.1.4.2, § 2.2.1 and § 2.2.3.2.

²³ See § 2.1.3.4f.

²⁴ The principle of grading refers to adaptation to the needs of individual pupils. According to Wyckoff (1955:55), content and subject matter should be graded according to the need, capacity, interest and readiness of the pupil to respond. See also § 2.2.2.1 and § 2.2.2.3.

²⁵ A school's mission will determine its goals and objectives, as well as its strategy.

Secondly, guidance questions for assessing congruency in school life are given : ²⁶

Is faith and learning congruent? Is 'church talk' on Sundays congruent with the 'daily walk' at school during the week? Is there a dichotomy between the secular and the sacred in the lives of teachers or pupils, or in the content of the curriculum? Are all entrance policies and requirements in line with biblical principles? ²⁷

Thirdly, guidance questions for assessing the role of prayer are stated below :

What role does prayer play in the daily life of the school? Do pupils feel free to gather anywhere on the school premises to pray for each other? Does the school receive regular prayer support from parents or from a church?

Fourthly, guidance questions for assessing opportunities for outreach are provided :

Are pupils given opportunities for outreach to the community, to less privileged persons, to the poor and needy and to do evangelization amongst unbelievers? Does the school create opportunities for missionary organizations to inform pupils about their activities?

Fifthly, guidance questions for assessing the school's ethos or atmosphere are given : ²⁸

When visitors enter the school, what are their first impressions of the school? Do they feel welcome? Do they experience a friendly atmosphere, an attitude of warmth, love and acceptance in the school, also amongst staff and pupils? Are all school activities and programmes permeated by the Spirit of God? Is Jesus the centre of activities?

3.2.2 CRITERION 2 : ACADEMIC EXCELLENCE

Sound Christian education strives towards academic excellence.

²⁶ See § 2.1.3.4 (biblical view of knowledge) and § 2.2.2.4 (congruency).

²⁷ See also entrance policies, discussed as part of administrative excellence in § 3.2.5.2.

²⁸ See § 2.2.2.5.

3.2.2.1 Description

This criterion assesses excellence achieved in the intellectual sphere. It includes the assessment of the intellectual growth and academic results achieved in pupils' lives, as well as the academic proficiency of teachers, the curriculum and school resources.

3.2.2.2 Academic portfolio of assessment factors

In Table 3.2 an academic portfolio is displayed whereby the academic excellence of a particular educational system or programme can be assessed. The portfolio consists of 28 assessment factors, which are grouped into four categories : Pupils, teachers, the curriculum and school life in general. Indicators are provided for each assessment factor which elaborate on the factor and assist in its assessment.

Table 3.2 : Academic portfolio

A		
ACADEMIC EXCELLENCE		
CATEGORIES (4)	ASSESSMENT FACTORS (28)	INDICATORS
PUPILS	<ul style="list-style-type: none"> ● intellectual growth ● intellectual maturity 	<ul style="list-style-type: none"> ▲ critical thinking ▲ creativity & lateral thinking ▲ problem-solving ▲ objectivity & logical reasoning ▲ memory techniques ▲ metacognitive skills ▲ study methods
	<ul style="list-style-type: none"> ● size of classes ● outside academic exposure 	<ul style="list-style-type: none"> ▲ teacher-pupil ratio

Table 3.2 : Academic portfolio

TEACHERS	<ul style="list-style-type: none"> ● academic qualifications ● subject expertise ● professional qualifications ● didactic expertise ● identification of learning problems ● membership of professional & academic associations ● classroom management ● continued development & training ● positive attitude towards learning ● informed about recent research ● teachable & willing to learn from pupils 	
CURRICULUM	<ul style="list-style-type: none"> ● standard of basic training ● division : core + remedial + enrichment ● range & combinations of subjects ● differentiation & variation ● career opportunities ● secondary & tertiary opportunities ● interdisciplinary projects & opportunities ● external assessment & item banks ● computer aided instruction 	<ul style="list-style-type: none"> ▲ teaching approaches, styles & methods ▲ learning styles & methods ▲ assessment / evaluation procedures ▲ tempo & degree of difficulty
SCHOOL LIFE (IN GENERAL)	<ul style="list-style-type: none"> ● library & media centre ● computer centre ● atmosphere : learning is fun, privilege to learn ● academic support programmes 	<ul style="list-style-type: none"> ▲ bridging courses ▲ remedial & enrichment courses

3.2.2.3 Guidance questions

To elaborate on the information given in Table 3.2, **guidance questions** are now provided. Together with the indicators, these questions could assist the assessor in assessing the degree of academic excellence attained in each of the four categories within the academic portfolio.

a) Category 1 : Pupils

In this category guidance questions are provided for the following assessment factors: Intellectual growth and maturity, and outside academic exposure.

Firstly, guidance questions for assessing the intellectual growth and maturity of pupils are stated below :

Do they acquire **critical thinking skills** (such as the ability to analyse and synthesise), **problem-solving techniques** and skills of **self-motivation** and **independent learning**? Are creativity and **lateral thinking skills** stressed? Are they adequately prepared to cope intellectually at **higher academic institutions** and to **procure employment**? Are they informed about **employment opportunities** (or the lack thereof) and possible careers? What is the average **pupil-teacher ratio** of the school? ²⁹

Secondly, guidance questions for assessing outside academic exposure of pupils are suggested :

Are they encouraged to **participate in competitions** (of academic nature) against other schools, both Christian and non-Christian? ³⁰ Are pupils encouraged to **participate in solving social, moral and other problems in their local communities**? ³¹

²⁹ A biblical pupil-teacher ratio could be 12:1, as Jesus taught twelve disciples in his group.

³⁰ For example, pupils could enter the Science, Mathematics or History Olympiads.

³¹ Pupils could be encouraged to write a letter to the editor of a newspaper, addressing a certain health problem in their community. For more practical examples to be used in a Christian school, see *Educating for eternity (The case for Christian schools)* by Schindler & Pyle (1979).

b) Category 2 : Teachers

In this category guidance questions are provided for the following assessment factors: academic and professional qualifications of teachers and staff development and training.

Firstly, guidance questions for assessing academic qualifications of teachers are provided: ³²

Are they academically appropriately qualified, especially secondary school teachers who need to be experts in their particular fields of study? Do they have a love for their subjects? Are they successful in inspiring achievement in their pupils? Does the school offer any incentives (financial) to encourage teachers to upgrade their qualifications? Are teachers keeping up with recent developments and trends by subscribing to appropriate scientific journals and by attending subject seminars and conferences? Are they members of academic associations or bodies? Are they fully informed about the core curriculum requirements in their particular subjects and keeping abreast of changes in curriculum emphases, new techniques and innovation in their field, as well as external examination requirements?

Secondly, guidance questions for assessing professional qualifications of teachers are stated: ³³

Are they qualified professionally, registered with teachers' associations (such as the Transvaal Teachers' Association), councils of registration (such as the Federal Teachers' Council), or are they members of professional bodies? Are they experts in their knowledge and understanding of the child - its needs, stages and nature of development, different learning styles, abilities and limitations? Are they sensitive to the child's experiential background, its personal traits and developmental level? Are they able to detect potential learning problems? Do they apply discipline, when necessary? Do they have at hand sufficient expertise regarding instructional methods, didactic principles and learning theories? Are they skilled in classroom management,

³² See § 2.2.2.2.

³³ See § 2.2.2.2.

which includes planning, organizing, leading and controlling? Do they have adequate recording systems, including schemes and records of work?

Thirdly, guidance questions for assessing staff development and training are given :

Are staff members encouraged and enabled to improve their qualifications? Do they have a positive attitude towards learning themselves? What form of orientation or assistance is given to new members of staff? Are programmes for in-service training and development of staff offered at the school? Is anything done to develop leadership and managerial skills in members of staff? Do principals realize that staff members are the school's most valuable resources?

c) Category 3 : Curriculum

In this category the following three assessment factors are clarified : The standard of basic academic training, curriculum opportunities, differentiation and variation (in approaches, methods and evaluation).

Firstly, guidance questions for assessing the standard of basic academic training are given :

Is basic academic training of a sufficiently high standard? ³⁴ Are prospective pupils tested for readiness for a particular grade or level before enrolment is allowed? Are standardized tests (obtainable from the Human Sciences Research Council) used from time to time to determine objectively the academic standard of pupils? Are pupils adequately prepared for higher academic levels and entry into tertiary institutions? Is the school's school-leaving certificate accepted by other academic institutions and the private sector? May pupils write a public examination (such as the Senior Certificate), if they so desire? What are the pass (promotion) requirements for each subject in each standard? How do these compare to the standards of other institutions?

³⁴ Basic training includes literacy and numeracy. Nowadays a fourth R (computer literacy) could be added to the basic 3 R's (Reading, Writing and Arithmetic)!

Secondly, guidance questions for assessing curriculum opportunities are stated below:

Are the range of subjects and the fields of study offered at the school wide enough? Within the constraints of limited finances, facilities and qualified staff, does the school offer optimal subject opportunities? Do pupils receive guidance concerning subject choices and appropriateness of subjects and skills required for future careers? Do teachers fulfil the requirements of the national core curriculum for their respective subjects? Do they succeed in covering more topics than the core curriculum requires?

Thirdly, guidance questions for assessing differentiation and variation (in teaching approaches, methodology and evaluation) are provided :

Are a variety of teaching approaches and methods used and various learning styles allowed, to cater for different needs and ways of learning of pupils? How much creativity is exhibited in teaching? Are different teaching aids, such as slides or videos, used? Are subject syllabi offered on different levels (higher, standard and lower grade)? Are other forms of differentiation of subject content used to differentiate between different needs and abilities of pupils? ³⁵ Are pupils assessed regularly and fairly? Are various methods of assessment used, such as open book tests, group work and projects?

d) Category 4 : School life (in general)

The following two assessment factors are dealt with in this category : Academic support systems and general attitude towards learning.

Firstly, guidance questions for assessing academic support systems are given :

Does the school have facilities such as a library, media centre, computer centre, or language laboratory? Are any bridging programmes provided for pupils from less

³⁵ The issue of streaming or tracking as a means to differentiate between pupils, is not accepted by all educationalists (Van Brummelen 1988:81). A more feasible way of differentiating is to identify a core for each topic, which is taught to all pupils) and alternatives at diverse levels (taught to only smaller groups in the class).

privileged communities, or auxiliary services for pupils who experience learning problems or are in need of remedial teaching? Does the school receive any assistance from welfare services or professionals from the church community, such as school psychologists?

Secondly, guidance questions for assessing the general attitude towards learning in the school are provided :

Is there a general atmosphere amongst pupils that learning is fun and that they are privileged to be able to be taught? Are teachers also enthusiastic about learning and improving their knowledge?

3.2.3 CRITERION 3 : PHYSICAL EXCELLENCE

Sound Christian education strives towards physical excellence.

3.2.3.1 Description

This criterion assesses excellence achieved in the physical sphere. It assesses the physical care and development of the pupil, the identification and training of pupils in general and in specific sport techniques, the competence of teachers or coaches and the sport facilities and equipment of the school.

3.2.3.2 Physical portfolio of assessment factors

In Table 3.3 a physical portfolio is displayed whereby the physical excellence of a particular educational system or programme can be assessed. The portfolio consists of 20 assessment factors, which are grouped into four categories : Pupils, teachers, the curriculum and sport facilities and equipment. Indicators are provided for each assessment factor which elaborate on the factor and assist in its assessment.

Table 3.3 : Physical portfolio

P		
PHYSICAL EXCELLENCE		
CATEGORIES (4)	ASSESSMENT FACTORS (20)	INDICATORS
PUPILS	<ul style="list-style-type: none"> physical development physical care nutrition & exercise sporting techniques & skills identification and development of physical talents 	<ul style="list-style-type: none"> balanced view health care body = temple of God physical differences puberty eating habits regular exercise physical fitness general training specialized training
TEACHERS	<ul style="list-style-type: none"> examples of healthy lifestyles personal participation in sport qualified and experienced referees & coaches expertise in sporting techniques qualified in first aid 	<ul style="list-style-type: none"> healthy eating habits regular exercise no smoking, drinking, obesity
CURRICULUM	<ul style="list-style-type: none"> basic knowledge of human physiology balanced & healthy eating habits basic health care importance of regular exercise opportunities for improving general fitness sporting skills & techniques 	<ul style="list-style-type: none"> general training specialized training

Table 3.3 : Physical portfolio

SPORT FACILITIES & EQUIPMENT	<ul style="list-style-type: none"> ● athletics track and sport fields (rugby, soccer, netball, volleyball, tennis & squash courts) ● gymnasium ● sport equipment ● change rooms & toilet facilities 	<ul style="list-style-type: none"> ▲ condition ▲ maintenance ▲ condition ▲ maintenance ▲ availability ▲ cleanliness
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3.2.3.3 Guidance questions

To elaborate on the information given in Table 3.3, **guidance questions** are provided. Together with the indicators, these questions could assist the assessor in assessing the degree of physical excellence attained in each of the four categories within the physical portfolio.

a) Category 1 : Pupils

Guidance questions are provided for the following three assessment factors in this category : Physical development of pupils, health care and training in sport techniques and skills.

Firstly, guidance questions for assessing physical development of pupils are provided:

Do pupils have a **balanced view** of their bodies, in the sense of realizing the importance of taking care of and **developing their bodies**, yet not overemphasizing physical development and attractiveness? Are pupils taught that their bodies are **temples of God** and that they are to be good **stewards** of them by eating proper meals and exercising regularly? Do they receive instruction concerning **responsible recreation** and use of **leisure time**?

Secondly, guidance questions for assessing health care are stated below :

Are pupils being taught the importance of general health care and hygiene, basic skin care (including the danger of too much exposure to the sun)? Are teenagers assisted during their time of pimples and acne? Are they made aware of the health hazards of smoking, alcohol abuse and drug abuse, the long term benefits of acquiring healthy eating habits, regular exercise and sufficient sleep? Are they informed about the benefits of knowing the nutritional values of different food stuffs, about the essential elements, such as vitamins and minerals, necessary for a well-balanced diet? Are girls, for instance, made aware of the importance of protein intake of a mother during pregnancy (for the brain development of the unborn child)? Are pupils adequately informed about the physical differences between the sexes, about physical and hormonal changes which take place in their bodies during puberty? Are senior pupils instructed about AIDS and other sexually transmitted diseases, about birth control measures and techniques? ³⁶ Are they taught and assisted to control sexual desires by the power of the Holy Spirit? Are they encouraged to keep their bodies pure as temples of the Holy Spirit (Rom 12:1, 1 Cor 6:19)?

Thirdly, guidance questions for assessing training in sport techniques and skills are listed :

Is general training provided for all and specialized training provided for those who are talented in specific areas of sport? Are pupils made aware of the importance of warming up before strenuous exercises? Do they learn how to be good losers too? Are good sportsmanship, team spirit as well as continual improvement of individual performance emphasized? Is a balance maintained between competitiveness and enjoyment in sport activities? Are pupils aware of the dangers of using steroids and other harmful chemical substances? Are sport activities given its rightful place within the school's programme of activities? ³⁷ Are pupils aware of the responsibility and

³⁶ It is unrealistic to believe that pupils at Christian schools will not experiment with sex. They need to be informed (in time!) about God's views on sex : Within a marriage relationship, sex is a wonderful gift from God, but outside of marriage all sexual relations are sinful.

³⁷ Sport should not be elevated to such an extent that it becomes an idol, yet its value for developing pupils physically, socially and spiritually should not be underestimated.

opportunities to be ambassadors for Christ on the sport field?

b) Category 2 : Teachers

In this category, the following two assessment factors are dealt with : Teachers' lifestyles (regarding their physical health) and their expertise in sport matters.

Firstly, guidance questions for assessing teachers' lifestyles (regarding physical health) are given :

Are teachers setting examples of healthy life styles, healthy eating habits and regular exercise in their personal lives? ³⁸ How many teachers are personally participating in sport of some form or another?

Secondly, guidance questions for assessing expertise in sport matters are stated :

Which level of competence have teachers acquired in their own sport involvement? Have they received training as coaches or referees for athletics (field and track events), netball, soccer, rugby, cricket, tennis, and other sport items? What is the quality of the coaching that pupils receive? Do all teachers have a basic knowledge of first aid? Are teachers able to identify and develop the physical talents of gifted pupils?

c) Category 3 : Curriculum

Guidance questions are provided for the following two assessment factors in this category : Physiological and health aspects, and sporting skills and techniques within the curriculum.

Firstly, guidance questions for assessing the physiological and health aspects of the curriculum are listed :

³⁸ Teachers who smoke, drink and eat too much are not setting the right example for pupils.

Does the curriculum include aspects such as a basic knowledge of human physiology, healthy eating habits, essential nutritional information and components of a balanced diet, basic health care and hygiene (which could include the importance of clean and safe drinking water, prevention against infectious diseases and the hygienic preparation of food)? Are aspects such as the importance of regular exercise, general fitness, sufficient sleep and recreation included?

Secondly, guidance questions for assessing sporting skills and techniques within the curriculum are suggested :

Does the curriculum include basic training and discussion of rules of most of the popular sport events? Do Physical Training periods form an integral part of the curriculum and do pupils enjoy these periods? Are pupils encouraged to explore hidden physical talents and are they given opportunities to develop new sporting skills and techniques? Does the school offer a variety of sporting activities, and are both individual and team sports, as well as winter and summer activities included?

d) Category 4 : Sport facilities and equipment

In this category sport facilities and equipment are the assessment factors that are clarified.

Firstly, guidance questions for assessing sport and change room facilities are given :

Which of the following sport facilities are available to pupils (either at the school or elsewhere) : Athletics tracks, field event facilities (long jump, shot put and other events), soccer, rugby, hockey, volleyball or netball fields, cricket pitches, tennis or squash courts, a gymnasium? What is the condition of each of these facilities and who is responsible for their maintenance? Do pupils have sufficient and clean change rooms and toilet facilities? If sport facilities are not available at the school, are arrangements made for pupils to use the facilities of other schools or clubs?

Secondly, guidance questions for assessing sport equipment are suggested :

Which of the following sport equipment is available : Gymnasium and gymnastics equipment, balls, bats, rackets, nets, weights, mats, javelins, measuring equipment, cricket bats, hurdles, high jump bars and rods, first aid kit and similar equipment? What is the condition of the sport equipment and who is responsible for its control and maintenance?

3.2.4 CRITERION 4 : PRACTICAL (APPLICATION-TO-LIFE) EXCELLENCE

Sound Christian education strives towards practical excellence.

3.2.4.1 Description

There is a saying that 'one should not be so heavenly minded that one is of no earthly good'. Acquiring knowledge is important, but only when knowledge is applied, it becomes wisdom. Dewey (quoted by Carr 1986:25) refers to information as 'acquired or stored up knowledge' and to wisdom as 'knowledge operating'. The child has to learn how to apply his acquired knowledge and skills to practical life situations.

Practical excellence has as its goal the preparation of the child to cope with day-to-day living. It includes the remaining aspects of the child's life, such as its social, emotional or psychological (relational, marriage and family) life and its vocational (economic, business, career), cultural and political life.

This preparation, no doubt, includes the acquisition of skills for coping with an ever-changing future or the so-called life skills, which are often referred to. A brief discussion on the need for such skills now follow.

To be relevant, education has to prepare the child adequately for living in a rapidly changing world - a world of highly technological advances with an information explosion ever increasing its momentum. ³⁹ Being literate is no longer all one needs.

³⁹ Toffler's book, *Future Shock*, provides interesting material about a rapidly changing society.

It has become essential to also be **computer literate**. Adequate preparation for an increasingly computerized society calls for basic literacy and advanced computer courses to become part of every school's curricula.

Knowledge and skills which pupils acquire should be **appropriate** for the times they will be living in. Gone are the days of accumulating and piling up indigestible and useless encyclopedic knowledge. Butler (quoted by Coutts 1989:305), convenor of a curriculum development committee involved with the NEST schools, is of the opinion that knowledge and information are changing so rapidly that pupils should be taught **skills to adapt to change** rather than have them process second-hand, outdated knowledge.

The emphasis should be more on **gaining and communicating knowledge** than on the mastery of discrete facts. Content should not be encyclopedic, but rather of the **exemplar type** (Butler, quoted by Coutts 1989:305 ; Van der Merwe 1983:31). Content should also be highly differentiated to foster highly giftedness without frustrating the less gifted. In his definition of the illiterates of yesterday, today and tomorrow, Van der Merwe (1983:28) stresses the constant adjustment necessary to cope with change :

The illiterates of yesterday were those who had not learnt to read and write; today's are those who have not learnt how to learn; tomorrow's will be those who have not learnt how to be creative.

Meaningful education should foster **critical thinking and critical inquiry abilities**.⁴⁰ The pupil needs to be able to **assess arguments** from various points of view and to arrive at a responsible and well-founded conclusion and decision. A critical awareness and ability to think for themselves will enable them to cope with problematic situations. No pupil will be adequately prepared for life without having developed the art of **problem-solving**.

⁴⁰ **Critical thinking** is the ability to pull back from a situation to identify central issues, questioning fundamental assumptions behind an assertion and to examine it critically. **Critical inquiry** has to do with getting at the heart of a matter by asking fundamental and metaphysical questions about knowledge, perception, truth, meaning and values (Van den Berg 1992:36).

Two further aspects of Christian education are also included as assessment factors of 'practical excellence'. These are

- the available facilities and
- the degree of parental involvement at the school.

Guidance questions elaborating on the above issues are provided in the next section.

3.2.4.2 Practical portfolio of assessment factors

In **Table 3.4** on the next page a practical portfolio is displayed whereby the practical excellence of a particular educational system or programme can be assessed. The portfolio consists of 20 assessment factors, which are grouped into four categories: Pupils, teachers, the curriculum and school life in general. Indicators are provided for each assessment factor which elaborate on the factor and assist in its assessment.

There are two things, the actual and the ideal.
To be mature is to see the ideal and live with the actual.
To fail is to accept the actual and reject the ideal.
And to accept only that which is ideal and refuse the actual is immature.
Do not criticize the actual because you have seen the ideal.
Do not reject the ideal because you see the actual.
Maturity is to live with the actual but hold onto the ideal.

(Derek Prince, quoted by Rose 1988:169)

Table 3.4 : Practical portfolio

P		
PRACTICAL EXCELLENCE		
CATEGORIES (4)	ASSESSMENT FACTORS (20)	INDICATORS
PUPILS	<ul style="list-style-type: none"> ● acquisition of life skills ● preparation for economic & vocational life ● preparation for political participation ● character building & moral values ● social relationships, attitudes ● cultural development 	<ul style="list-style-type: none"> ▲ communication ▲ public speaking ▲ coping with stress & change ▲ goal setting ▲ time & money management ▲ home-making & maintenance ▲ computer literacy ▲ attitude towards work ▲ attitude towards different cultures ▲ music, art, drama, poetry, dance
TEACHERS	<ul style="list-style-type: none"> ● practical & technical skills ● continued training ● interpersonal skills & attitudes ● dress & appearance ● identification of technical or other gifts in pupils 	<ul style="list-style-type: none"> ▲ humility ▲ neatness

Table 3.4 : Practical portfolio

CURRICULUM	<ul style="list-style-type: none"> ● relevance of subjects ● literacy, numeracy ● computer literacy ● identification of gifts & callings ● development of gifts & callings 	<ul style="list-style-type: none"> ▲ preparation for day-to-day living
SCHOOL LIFE (IN GENERAL)	<ul style="list-style-type: none"> ● parental involvement ● classroom facilities ● physical surroundings ● equipment & teaching aids 	<ul style="list-style-type: none"> ▲ acceptance of primary responsibility for education ▲ prayer support ▲ involvement in decision and policy making ▲ involvement in sporting & cultural activities ▲ support : finances, expertise, services ▲ communication : parent-teacher, parent-parent ▲ number & size ▲ lighting, electrical outlets, acoustics, storage facilities ▲ heating & ventilation ▲ landscaping, drinking fountains ▲ adequate toilets & wash facilities ▲ multiple use of space ▲ condition & maintenance of buildings and grounds ▲ overhead projectors, slide projectors, video machines ▲ sport equipment

3.2.4.3 Guidance questions

To elaborate on the information given in Table 3.4, guidance questions are provided.

Together with the indicators, these questions could assist the assessor in assessing the degree of practical excellence attained in each of the four categories within the practical portfolio.

a) Category 1 : Pupils

The following nine assessment factors are clarified in this category : Communication and social skills, personal life skills, preparation for economic and vocational life, preparation for responsible political participation, character building and moral values, positive attitudes and open-mindedness, home-making and maintenance skills, identification of pupils' gifts and callings and cultural development.

Firstly, guidance questions for assessing communication and social skills are given: ⁴¹

Are pupils competent to **express** themselves both in **writing** (written communication skills) and **orally** (oral communication skills)? Is **typing** encouraged as a useful skill, especially in this age of computer word processing? Do pupils receive training in **public speaking**, **conflict resolution** and **negotiation** skills and methods? Are they introduced to the world of electronic media and made aware of all the possibilities of **communicating** the gospel by way of **electronic** and other technologically specialized media?

Are opportunities provided to discuss **interpersonal relationships** with friends of the same sex, as well as with friends of the opposite sex? Are roles and responsibilities within the **family**, problems, pitfalls and safeguards of **marriage** and **family life**, relationships with and attitude towards **superiors** (present and future) dealt with? ⁴²

⁴¹ In 1980 Christian Schools International (CSI) conducted a self-evaluation of member schools intended to reflect on **priorities and needs for the future**. Interestingly enough, where contemporary public education favoured career orientation and bilingualism, the top ten goal categories (out of a list of thirty, in order of rank) for CSI schools were : **Personal integrity**, **providence**, **self-respect**, **social respect**, **stewardship**, **oral communication**, **social justice**, **written communication**, **social responsibility** and **persistence** (Gangel & Benson 1983:358). Communication skills seemed to be important.

⁴² **Scripture Union (SU)** offers schools a **Lifeskills Programme** entitled, *All the right moves*, which will equip pupils to avoid AIDS and teach them skills to handle their own sexuality with responsibility and maturity. Refer to SU's National Lifeskills Co-ordinator, 83 Campground Road, Rondebosch, 7700 (Abels 1993:10-12).

Are pupils taught how to **respect authorities** and **submit** to others out of reverence for God (Rom 13:1, Eph 5:21), how to **resolve conflict** in situations with both believers and unbelievers, how to be **responsible** for their own choices and actions, how to **listen** to others, **respect** and **value** the opinion of others, how to **present their own views** to others in a clear, logical and loving way? Do pupils have a Christian perspective on issues such as **dating**, **abortion**, the handling of **peer pressure**? Are pupils given the opportunity to be **heard** during classroom discussions? Are they allowed to be bearers of the Spirit's guidance? Do they only receive input from the teacher, or are they also allowed to **share their own experiences** and, in so doing, contribute to the learning environment and acquire social and communication skills?

Secondly, guidance questions for assessing personal life skills are suggested :

Are pupils taught skills such as **personal time management**, **planning** and **goal setting**, **budgeting** and **money management**? Are topics such as **handling stress** or the **loss of a loved one** discussed with pupils? Are **typing** and **computer literacy** attended to as valuable skills in this ever-increasing computer age? Do pupils know how to act in case of an **emergency situation** such as a **fire**, a **motor car accident**, a **bomb blast**, **drowning** or a **poisoning incident**? Do they possess **first aid** and **survival skills**?

Thirdly, a few comments on the factor preparation for economic and vocational life will now be made :

Dostal (1988:52) believes that

unless education is embedded in an **entrepreneurial** tradition, its contribution to socio-economic development of the whole society is limited.

Education should include training for **economic relevance**. Consideration should be given to a more powerful drive towards **vocational preparation**, **entrepreneurship**, and **marketable skills** in education (Coutts 1989:431 ; Education Renewal Strategy (ERS) 1992:29).

Guidance questions for assessing preparation for economic and vocational life are

given :

Are pupils taught how to apply for a job, how to prepare a *curriculum vitae*, how to prepare for a job interview? Do they have knowledge of basic economic principles such as the relationship between demand and supply, risk, debt and profit, simple and compound interest (and hire purchase), present and future value and other economic realities? Are biblical principles of money management discussed with pupils? Are they taught basic management skills such as planning, organizing, leading (motivating) and control? Are the setting of goals (long-term) and objectives (short-term) as well as creativity and entrepreneurship encouraged? ⁴³ Do pupils understand that entrepreneurial risks in business matters sometimes need to be taken but always with the guidance of the Holy Spirit? Are successful Christian professionals (from different professions), artisans and businesspersons invited to the school to address pupils on opportunities (and problems!) in the market place? Are pupils presented with opportunities to visit business firms in order to get acquainted with the running of a business? Do they have a basic idea of what common law entails, how these laws protect consumers against unfair practices and dishonest dealings and how court proceedings work?

Fourthly, a few comments on the factor preparation for responsible political participation are made :

No party politics should be propagated at school. If, however, pupils are allowed to take part in elections of this country at the age of 18 years, surely senior pupils should be prepared for meaningful participation in politics. Not only should they have a basic knowledge of legislation, common law and how the law protects the rights of consumers and others, but they should also have an understanding of the constitution and bill of rights by which a country is governed, how representatives are elected and how parliament operates. They should also be informed about the policies of major parties in the country and be given an opportunity to evaluate different parties'

⁴³ An entrepreneur, according to the Oxford dictionary (1989, s.v. 'entrepreneur'), is 'a person who organizes and manages a commercial undertaking, especially one involving commercial risk'. An entrepreneur has the ability to identify an opportunity in a market and is courageous enough to act and exploit that opportunity. Entrepreneurship is always linked to risks.

policies in the light of biblical principles and values. Furthermore, by being allowed to visit both poor squatter camps and affluent high technology businesses, pupils should be informed about the country's real needs, socio-economic problems and its potential.

As pupils are tomorrow's leaders, they need to be exposed to the political realities (which also include the potential) of their country, while all the time being guided carefully by mature adults so as to view everything from a godly perspective.

Guidance questions for assessing preparation for political participation are suggested:

Are pupils adequately informed about governmental and legislative structures and procedures, how members of parliament are elected and how parliament operates? Do they have a basic knowledge of the content of the constitution (and future bill of rights) of the country? Are biblical views on these documents discussed? Have pupils been informed about the policies of all major political parties and have they evaluated these policies in the light of biblical principles and values? Are pupils being made aware of both the disadvantaged and affluent socio-economic realities of the country and are they encouraged to contemplate practical solutions to the socio-economic problems? Do they believe that 'the king's heart is in the hand of the Lord and that He directs it like a water-course wherever He pleases' (Prov 21:1)? Do pupils understand that every political party obtains its authority from God, that ultimately all authority is vested in God that He is in control of all countries and leaders, and has the power to remove any political party that He wishes?

Fifthly, a few comments on the factors character-building and attitudes are made :

Education should build a child's character. A child should be guided towards self-acceptance and recognition of its own strengths and weaknesses, and be encouraged by word and by example to allow the Holy Spirit to produce within him the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal 5:22). A fully integrated personality (or personal excellence) is only possible when body, soul and spirit have been allowed to mature within the loving

guidance of God.

Education should help establish **positive attitudes** within the child. Such attitudes could include **respect** for and submission to persons in authority, **respect** for other **cultures**, **service** to others and esteeming others higher than oneself and a **positive attitude** towards **work** in general and towards one's job.

Children are naturally more unbiased and open to change than adults, but should be encouraged to be open-minded, to remain willing to evaluate and try out new things and be bold enough to venture into unfamiliar territory.

Guidance questions for assessing character-building and moral values are provided :

Do pupils accept themselves? Are they aware of their **strengths** and their **weaknesses**, encouraged to be **resilient** in coping with change, loss and (Christian) persecution? What is their understanding of the role of **suffering** and trials in a Christian's life? Do they realize that God sometimes puts his children through a furnace to purify them, that it is through trials that their characters are built, that it does not really matter what happens to them, but how they react to what happens to them? To which extent is the **fruit of the Spirit** (Gal 5:22) evident in their lives, are their lives ruled not by emotions but by their wills, under the control of the Spirit of God? Have they learned to take **responsibility** for their own actions? Have pupils acquired the habit of **punctuality**? Do they accept **authority** and **discipline** (if they have erred) and do they **respect** persons in positions of authority (1 Pet 2:13)?

Sixthly, guidance questions for assessing **positive attitudes** and **open-mindedness** are listed below :

Do pupils honour, respect and accept people of different **ages**, **rac**es, **religions**, **languages** and **cultures**? Are they prepared to listen to people who hold **different opinions** and viewpoints to their own? Are they open to receive **constructive criticism**, **teachable** and willing to change and to **investigate new options**, methods, techniques or opportunities? What is their attitude towards **work**? Do they hold a **positive attitude**

of thanksgiving and **gratitude** towards others and God, or are they always complaining? Do they concentrate on their **blessings** or on their problems only?

In the seventh place, guidance questions for assessing home-making and maintenance skills are given :

Are pupils given the opportunity to acquire basic skills essential for the smooth running and maintenance of a household, such as basic **home-making, cooking, sewing, wood and metal work skills**, taking care of the basic needs of a family and the simple maintenance jobs in and around the home? ⁴⁴ Do pupils (including boys) know how to operate ordinary household appliances, such as washing machines and microwave ovens? Does the curriculum provide a basic understanding of **electricity, electronics** and simple **do-it-yourself** skills?

In the eighth place, a few comments on the factor identification of pupils' gifts and callings are made :

If a pupil can, for instance, paint beautifully, his **gift** or talent should first be **identified**, then **developed** by receiving specialized training. ⁴⁵ Parents, teachers and fellow-pupils all play an important role in realizing a pupil's full potential.

Pupils' special abilities could be, *inter alia*, in the fields of art, music, drama, chess, sport, language or academic abilities. Care should be taken that the **uniqueness** and value of each of the different gifts are recognized. In a Christian school, gifts such as **serving others** or artistic talents should receive just as much credit and **acknowledgement** as academic or sport achievements.

The identification and development of particular gifts in each individual should be supported by **sufficient information** regarding different **career opportunities**. This will enable pupils to determine the sphere of life unto which God has called them, be it

⁴⁴ Both boys and girls should be able to sew on a button or fit an electrical plug.

⁴⁵ Gifts refer to : (i) **Natural talents** and abilities, which with special training should be developed to be used for the glory of God. (ii) **Special gifts** or ministries given to believers by the Holy Spirit. See Rom 12:6-8 and 1 Cor 12:4,8-11,28.

medicine, teaching, full-time Christian ministry, secretarial or administration, business or trade. They need guidance to identify and fulfil the specific callings on their lives. A calling involves more than just a career, vocation or profession. It involves spiritual vision into the purpose of one's life, a spiritual understanding of what one was created for. In recognizing and realizing the calling that God has placed on one's life, lies true fulfilment, real life and worship of one's Creator (Is 43:7,21).

Guidance questions for assessing identification of pupils' gifts and callings are stated:

In which ways are pupils assisted to identify their gifts, ministries and callings? How varied are the opportunities given to pupils to develop their unique gifts? Is there an atmosphere of love and acceptance in the school and classrooms, such that pupils feel free to identify each others' gifts and callings and encourage one another in developing them? For instance, if a certain pupil has the gift of teaching, is he encouraged to explain work to fellow-pupils? Or, if a pupil plays the piano well, is she allowed to lead the worship during assemblies? In which ways are leadership qualities encouraged in pupils? Do pupils desire to know what their callings are? Are pupils made aware that each one, with his unique gifts, is important for the proper functioning of the body of Christ and that each one is important in the kingdom of God? Is guidance provided for pupils to assist them in choosing a career in accordance with their natural talents, gifts, interests and God's will for their lives?

In the ninth place, guidance questions for assessing cultural development are given:

Which cultural activities (art, music, ballet, drama) are offered by the school? Are pupils given opportunities to perform in front of an audience? How often does the school host events such as cultural evenings?

b) Category 2 : Teachers

In this category, the assessment factor dealing with technical and practical qualifications of teachers is clarified.

Guidance questions for assessing technical and practical qualifications of teachers are provided :

To what extent are teachers technically and 'practically' trained (and continue to be trained) to guide pupils towards maturity and excellence in the above-mentioned aspects of life? Are they obtaining success in their personal lives in the setting of goals, management of their finances, coping with stress, change, losses, suffering, Christian persecution? Have they acquired interpersonal skills which honour God? What are their attitudes towards work, different opinions of others, other cultures and religions? How sensitive are they to identify special gifts (and callings) in pupils?

c) **Category 3 : Curriculum**

The relevance of the curriculum as an assessment factor is clarified in this category.

Guidance questions for assessing the relevance of the curriculum are listed below :

Are subjects (and their content) relevant to the present and future needs of pupils, the community, the business world (private and public employers), the country and most importantly, the kingdom of God? ⁴⁶ Does the curriculum include training in aspects such as study methods and memory techniques? How are practical skills such as coping with stress, interpersonal conflict, married life, job situations, death or changes in life and enjoyment of life in the 'rat race' of the 20th century dealt with? Are pupils adequately prepared to cope with a rapidly changing world? Are curriculum goals modified to suit the information explosion of this century or are pupils still expected to master a great number of facts instead of being taught how to learn, how to gather, sort, analyse, synthesise and focus on relevant information? Are critical thinking and critical inquiry abilities being developed to enable pupils to evaluate critically the truth of theories and statements in the light of the eternal truths of the Word of God? Are they able to apply problem-solving techniques to solve everyday

⁴⁶ Computer literacy may be one such a need. Henning (1990:9) mentions the following examples of irrelevant curriculum content : Too much emphasis on rules of grammar of a third language, excessive written work and excessive memorizing of dates in History.

problems and challenges? ⁴⁷

d) Category 4 : School life (in general)

In this category, guidance questions are provided for the following two assessment factors : Parental involvement and the facilities of the school.

Firstly, guidance questions for assessing parental involvement are given :

To what extent are parents involved in determining the mission, goals and objectives of the school, in decision-making processes regarding school policies, in coaching sporting activities, in supporting the school financially (excluding payment of school fees), offering their services, gifts and expertise voluntarily to be used by the school? What role do parents play in disciplinary matters arising at school? What percentage of parents is present at sport, cultural or academic functions held at the school, is willing to assist at school functions, is actively involved in parent-teacher and parent associations? To what extent do parents support the school and its activities in prayer? Do parents accept corporate responsibility for the academic progress of their children and are they encouraged to have realistic expectations and ambitions with regard to their children's academic progress and scholastic achievements?

Secondly, guidance questions for assessing the facilities at the school are given: ⁴⁸

Which buildings are available for the use of the school? Are these owned, rented or shared? What is the general condition of the school buildings and other facilities? Are classrooms large enough for classes? What is the condition of ventilation and heating, acoustics and lighting, and basic furniture requirements such as sufficient desks,

⁴⁷ Problem-solving techniques may include the following : Understanding the problem, knowing which parameters are given, knowing what the desired result is, discussing viable solutions to the problem, choosing an option and deciding upon plans of action or a strategy to reach the goal.

⁴⁸ By facilities are meant *buildings* (assembly hall, classrooms, laboratories, media centre, computer centre, home-economics or woodwork centre), *sport fields* (athletics track, soccer or rugby field, cricket pitch, netball fields, tennis or squash courts), *sport equipment* (cricket bats, gym equipment) and *other equipment* (computers, video facilities, sewing machines, workbenches, tools, overhead projectors, sound systems, slide projectors). Sport facilities and equipment have already been covered under criterion 3 (§ 3.2.3.3d).

chairs, a black or white board and overhead projectors? Does the school have its own laboratory, library or media centre, computer centre, home-economics and woodwork centres and language laboratory? If not, are such facilities made available to pupils somewhere else? Who is responsible for the provision, maintenance, improvement and security of the school grounds, buildings and equipment? Are pupils trained to evacuate the school buildings in case of an emergency situation such as a fire or a bomb threat? Are full use being made of classrooms, centres and sport fields at the school, even after hours? To what extent is the school making use of modern technological equipment (such as computers, videos, overhead projectors, language laboratories) in their everyday teaching and learning? ⁴⁹ Is any form of school transport available to pupils or staff members? Are toilet facilities adequate and kept in a spotless condition at all times?

3.2.5 CRITERION 5 : ADMINISTRATIVE EXCELLENCE

Sound Christian education strives towards excellence in all areas of its administration. ⁵⁰

3.2.5.1 Description

The administrative function of a school is responsible for the *smooth operation and accomplishment of goals*. As management is so inextricably linked to administration, its key functions will be discussed in this section.

Efficacy of management should be assessed on all levels. Not only top management (principal and steering committee) should be assessed, but also the managerial skills of each head of department (middle management) and teacher. ⁵¹ Successful

⁴⁹ Christian schools should not use the excuse of lack of funds for not using modern technology. Innovative fund raising projects could be undertaken to sponsor, for instance, a computer centre. The private sector could be approached for financial assistance.

⁵⁰ The questions given under each of the assessment factors will be centred around the administrative possibilities of a private school. State-controlled schools, however, could also benefit by using these assessment factors to assess the level of administrative excellence of their schools.

⁵¹ The managerial skills of the teacher have already been covered (as part of academic excellence, in § 3.2.2.2 and § 3.2.2.3b. The focus of this criterion will be on the managerial skills of top and middle management.

management on every level involves being both **people-orientated** (caring and making time for people) and **task-orientated** (getting the job done).

According to managerial experts (Cronjé, Hugo, Neuland & Van Reenen 1991:69 ; Bateman & Zeithaml 1990:18 ; Koontz & Weihrich 1988:15,542), the four key management functions include

- **planning**
- **organizing (and staffing)**
- **leading and**
- **controlling.** ⁵²

As management forms such an integral part of the administrative function of a school, each of these will be used as an assessment factor for administrative excellence and is briefly discussed below.

Firstly, **planning** is considered. The following **hierarchy of plans**, which can be implemented in any school situation, are given by Koontz & Weihrich (1988:62) :

- **Purpose or mission**
- **Objectives**
- **Strategies**
- **Policies (major and minor)**
- **Procedures**
- **Rules**
- **Programmes (major or minor and supporting)**
- **Budgets.**

Planning forms the **foundation of management**, involving the **setting of objectives** and deciding how to achieve them. Decisions have to be taken regarding the organizational structure, staffing, how to lead people effectively and how to furnish standards of control.

⁵² **Leading** involves aspects such as directing, coordination and motivation.

Secondly, **organization (and staffing)** is considered. The principal and management committee of a school must decide upon an **organizational structure** for the school. This structure will include the number of departments, interdepartmental relations, the number of staff members, their functions and responsibilities and the daily operation of the school. Organization also includes **staffing**, which includes the appointment of teachers and other staff members, job descriptions, conditions of employment contracts and training. The management committee plays a significant role in staffing the school, as both the teachers and principal are appointed by them. They should, therefore, be **representative** of the school community and be elected democratically. They should strive to execute their functions in a God-honouring way.⁵³ Teachers should be **appointed** not only on the basis of **professional and academic competence**, but also on the basis of their **Christian commitment** and their insight into the principles and practices of Christian education (Van Brummelen & Vriend 1981:14).

Thirdly, consider **leading** as a management function, which involves **mobilizing, directing, motivating and coordinating** the staff and pupils of the school. **Communication** also plays a crucial role in the effective running of a school. In a successful institution, one will always find effective **top-down communication**, as well as effective **bottom-up communication**. Staff, parents and even pupils should be allowed to **participate** creatively in decision-making processes in order to improve the functioning of the school.

Fourthly, consider **control**. Planned objectives and programmes need to be supervised and evaluated. **Record-keeping** forms an important aspect of control.

Guidance questions will be provided for the above and other administrative assessment factors in § 3.2.5.3, in order to assist in the assessment of administrative excellence of the school or organization.

⁵³ The management committee has the responsibility of ensuring that God's will be sought in all the activities of the school. They should, at all times, acknowledge their dependence upon God : 'Unless the Lord builds the house, its builders labor in vain' (Ps 127:1) and 'The horse is made ready for the day of battle, but victory rests with the Lord' (Prov 21:31).

3.2.5.2 Administrative portfolio of assessment factors

In Table 3.5 an administrative portfolio is displayed whereby the administrative excellence of a particular educational system or programme can be assessed. The portfolio consists of 29 assessment factors, which are grouped into six categories : Managerial functions, school policies, administration, financial administration, staff and administrative support. Indicators are provided for each assessment factor which elaborate on the factor and assist in its assessment.

Table 3.5 : Administrative portfolio

A		
ADMINISTRATIVE EXCELLENCE		
CATEGORIES (6)	ASSESSMENT FACTORS (29)	INDICATORS
MANAGERIAL FUNCTIONS	<ul style="list-style-type: none"> management training school & classroom management competence in management functions leadership style communication delegation of responsibilities 	<ul style="list-style-type: none"> principal staff planning <ul style="list-style-type: none"> → goals → objectives → strategies → programmes organization (& staffing) leading <ul style="list-style-type: none"> → motivating → encouraging → coordinating control theocratic servant-leader top-down bottom-up

Table 3.5 : Administrative portfolio

SCHOOL POLICIES	<ul style="list-style-type: none"> ● constitution ● statement of mission & educational objectives ● entrance requirements ● dress requirements ● moral codes & conduct ● disciplinary matters 	
ADMINIS-TRATION	<ul style="list-style-type: none"> ● log books, inventories ● record-keeping ● progress reports, attendance registers ● subject policies, schemes of work, records of work ● membership of educational associations or bodies 	<ul style="list-style-type: none"> ▲ details of staff ▲ details of pupils
FINANCIAL ADMINIS-TRATION	<ul style="list-style-type: none"> ● budgeting (planning) ● record-keeping & filing systems ● financial accountability ● financial assistance (subsidies) 	<ul style="list-style-type: none"> ▲ expenditure policies ▲ auditing
STAFF	<ul style="list-style-type: none"> ● remuneration & benefits ● medical schemes, pension funds ● registration & certification ● job descriptions ● conditions of service 	
ADMINIS-TRATIVE SUPPORT	<ul style="list-style-type: none"> ● qualified administrative staff ● office & electronic equipment ● photocopying, telephone & facsimile facilities 	<ul style="list-style-type: none"> ▲ availability ▲ modern technology ▲ availability

3.2.5.3 Guidance questions

To elaborate on the information given in Table 3.5, **guidance questions** are provided. Together with the indicators, these questions could assist the assessor in assessing the degree of administrative excellence attained in each of the six categories within the administrative portfolio.

a) Category 1 : Managerial functions

In this category, guidance questions are provided for the following five assessment factors : Management training, planning, organization (and staffing), leadership and control.

Firstly, guidance questions for assessing management training are provided :

Has any form of **managerial training** been provided to the management committee of the school, the principal and the heads of departments? How proficient or competent are the **principal and the departmental heads** in **planning, organizing, leading** (motivating) and **controlling** pupils and staff members of the school? Is top management aware of different **management styles** and alternatives, such as 'Management by objectives' (MBO)? Do **teachers** receive **training** in basic managerial functions?

Secondly, guidance questions for assessing planning are given below :

Has **top management**, together with **parents**, decided upon the **mission and purpose** of the school? Have they formulated realistic and verifiable **objectives** (long, medium and short term) for the staff and the school in all its aspects? Have they decided upon **strategies, policies, procedures, rules and programmes**, which are in line with the school's mission? Is proper financial **budgeting** done? Do **policies** and regulations include matters such as **fees, language of instruction, admission, attendance, dress and discipline** of pupils, **conditions of appointment** and service of staff members, and

are all of these in line with biblical principles? ⁵⁴ Are staff members and parents informed timeously about meetings and school functions? Are agendas of meetings available beforehand and minutes of meetings available soon afterwards? Despite the responsibility of top management to direct and plan the school's programmes, are they also flexible enough to adjust their planning if prompted by the Holy Spirit to do so?

Thirdly, guidance questions for assessing organization (and staffing) are given :

Are parents and staff members familiar with the school's organizational (or operational) structure? Are operational structures and procedures regularly reviewed in order to be improved? To which extent are responsibilities delegated to staff, pupils and even parents? ⁵⁵ Do staff members have job descriptions and know what their responsibilities are? Are committed Christians who are appointed as teachers also academically and professionally proficient? Is the guidance of the Holy Spirit sought in the selection process of staff members, as well as in the enrolment of pupils? Which incentives are offered to teachers to improve their qualifications or to attend in-service training programmes? Which forms of appraisal exist to assess the progress and efficiency of teachers? Is top management sensitive and open to the guidance of the Holy Spirit regarding the organization and staffing of the school?

Fourthly, guidance questions for assessing leadership (motivation, coordination) are suggested :

How effective are the top-down communication channels? For instance, is important information circulated in the form of written memoranda, in order to eliminate misunderstandings? How effective are the bottom-up communication channels? For instance, are staff and pupils allowed to contribute ideas or alternatives towards decisions which effect them? Is top management aware of problems experienced by

⁵⁴ See § 3.2.5.3b for more examples of guidance questions on school policies.

⁵⁵ See Ex 18:17-26 where the biblical principle of delegation is applied.

staff members and pupils? Which type of leadership style is in operation? ⁵⁶ Does the principal lead by example and is he firm yet approachable? Is top management open to accept constructive criticism (from staff and parents)? ⁵⁷ Are staff and pupils motivated internally by love and respect or are they motivated externally by fear? ⁵⁸ Is quality service appropriately acknowledged by words of thanks and encouragement from top management? Are the needs, aspirations, interests, talents and areas of competence of staff members taken into consideration when making decisions about staff placement? Is management successful in harmonizing (and coordinating) the objectives and needs of individuals with those of the school? ⁵⁹ What are teachers' attitudes regarding their involvement in extramural activities (sport and cultural)?

Fifthly, guidance questions for assessing control (and record-keeping) are provided: ⁶⁰

Are proper control and record-keeping measures implemented in the school to ensure that policies, procedures, regulations and programmes are executed effectively? Are administrative procedures (for instance, record-keeping of pupils' marks) frequently reviewed in order to be improved? Are record-keeping principles and procedures sound, both biblically and administratively? Are teachers checking homework regularly, diligently keeping records of pupils' progress? Do pupils receive regular reports on their progress? Which methods are used to assess staff members periodically?

⁵⁶ According to biblical principles, neither totally autocratic, nor totally democratic leadership is acceptable. Sometimes a Christian leader has to act autocratically (as he is first and foremost responsible to God), if for instance, the majority of followers does not prefer the biblically correct option. Therefore a Christian leader needs to be a theocratic and servant leader.

⁵⁷ If pupils want to offer constructive criticism, they should first approach a member of staff, who will take up the matter on their behalf.

⁵⁸ External motivation such as 'carrot (external reward) and stick (fear)' methods, provoking fear, are questionable.

⁵⁹ One of the most important activities of a manager is 'to harmonize the needs of individuals [staff members - MN] with the demands of the enterprise [school - MN]' (Koontz & Weihrich 1988:405).

⁶⁰ See § 3.2.5.3c for more examples of guidance questions on assessing administration.

b) Category 2 : School policies

Guidance questions are provided for the following two assessment factors : Constitution and policies.

Firstly, guidance questions for assessing the constitution are provided :

Does the school have a legal constitution, clearly stipulating its mission, goals and objectives, policies, how and when financial control is exercised, as well as voting procedures? Are prospective parents and teachers informed about the contents of such a constitution?

Secondly, guidance questions for assessing the policies of the school are suggested: ⁶¹

Are goals and objectives of the school refined in terms of strategies, policies, procedures, rules and programmes? Are policies and regulations regarding matters such as fees, language of instruction, admission, attendance, dress and discipline, conditions of appointment and service of staff members available to parents, staff and pupils? Are entrance and other policies in line with biblical principles? ⁶² Are pupils of all race groups and denominations allowed to enrol? Can the school accommodate pupils with learning and physical handicaps or disabilities? Are pupils from non-Christian homes allowed to enrol? How does the school safeguard its Christian ethos (and mission), if it were to allow a large percentage of pupils from non-Christian homes?

c) Category 3 : Administration

The following two assessment factors are clarified in this category : Record-keeping

⁶¹ Policies regarding admission, attendance and dress regulations are potentially controversial areas and should be set out clearly. Regulations in school should be kept to a minimum, yet a moral code of conduct should exist whereby everybody will show respect for others and their possessions.

⁶² 1 Tim 5:21 mentions that there should be no favouritism amongst the people of God.

and membership of educational or professional associations.

Firstly, guidance questions for assessing record-keeping are given :

Are proper control and record-keeping measures implemented in the school to ensure that policies, procedures, regulations and programmes are executed effectively? Are administrative procedures frequently reviewed in order to be improved? Are record-keeping principles and procedures sound, both biblically and administratively? Are inventories kept of all equipment and machinery in the school, log books for school vehicles, proper filing systems for staff particulars, pupil particulars and financial records? Are all records, reports and progress charts and attendance registers of pupils neatly, safely and effectively filed in a logical classification system, in order for information to be retrieved or added easily? Do pupils receive regular reports on their progress? Is each teacher in possession of the appropriate subject policies and schemes of work, and is preparation and record of work faithfully done? Which methods are used to periodically assess staff members?

Secondly, guidance questions for assessing school membership of educational or professional associations are suggested :

Is the school a member of a recognized educational, professional or Christian educational association or body? How active is the school in supporting and participating in the activities of these associations or organizations?

d) Category 4 : Financial administration

Guidance questions are provided for two assessment factors in this category : Financial accountability and financial assistance.

Firstly, guidance questions for assessing financial accountability are given :

To what extent is accountability a factor in the financial administration of the school? Are all procedures regulating expenditure honest, fair and supervised? Does the school

have a budget, approved by all parties involved, and to what extent does the school adhere to the budget? Are opportunities created to encourage report back on financial matters by responsible persons? Are all financial records carefully filed? Are financial statements audited annually? Are audited statements made available to interested parents and staff members? Which policy or principle would govern an extra-budgetary situation, should funds unexpectedly be urgently required? Does the school have a proper bank account and are its accounts settled in good time? Are all payments made by cheque, except for minor ones paid from petty cash? Are school fees reasonable and are less able parents financially assisted in some way? What procedure is followed when parents fail to pay school fees on time? What is the school's policy regarding fund raising and the appropriation of funds? What can be done to increase the school's income and to limit its expenditure? Are all values and policies which determine expenditure, Scripture-based? Are all policies, procedures and business dealings open, honest, fair and effective?

Secondly, guidance questions for assessing financial assistance are suggested :

Does the school have an educational fund towards which contributions can be made to support pupils from less fortunate environments? Is such a fund administrated efficiently? Is the school keeping itself informed about governmental regulations regarding subsidies, making full use of every opportunity to obtain financial assistance, without compromising any important aspect in order to qualify for it? Has the school approached private sector organizations for financial assistance?

e) Category 5 : Staff

In this category, the following two assessment factors are clarified : Remuneration and benefits, as well as registration, certification and legal requirements.

Firstly, a few comments on the factor remuneration and benefits are made :

In many churches, Christian schooling is seen as part of the ministry of the church. Teachers are sometimes rather viewed as missionaries (of whom it is expected to live

by faith) than as professionals (earning a monthly salary). Although each school will remunerate its staff according to its own policies and budget, Christian schools should endeavour to remunerate their staff fairly. Despite the fact that workers were paid the same wages for different hours' work in the parable of the workers in the vineyard (Mat 20:1-16), the Bible also states that a worker deserves his wages (Luk 10:7 and 1 Tim 5:18).

Guidance questions for assessing remuneration and benefits are now listed :

Do all teachers, administrative staff and supporting staff receive salaries or wages, which are at least comparable to the salaries of teachers in governmental schools? What is the school's policy regarding differentiation in salaries? Do breadwinners and teachers with greater responsibilities and better qualifications earn more than other teachers? Does the school provide additional benefits such as medical scheme and pension fund contributions? When last was research done to determine whether the best possible schemes were being utilized?

Secondly, comments on the factor registration, certification and legal requirements are made :

Government requirements should be met and schools should cooperate whenever inspections are applicable. Each school should be registered with a state department. Its amenities and classrooms should comply with the necessary municipal standards, regarding health, toilet and washing facilities.

In order to be able to offer excellent education, teachers should be qualified both academically and professionally. They should be certified or registered with a recognized legal professional body.

Guidance questions for assessing registration, certification and legal requirements are provided below :

Are the facilities of the school suitable for educational purposes, according to

municipal regulations? Has municipal approval for the operation of the school been obtained? Is the school registered as an educational institution with a state department? Are teachers registered with a legally recognized and professional body such as the Federated Teachers' Council?

f) Category 6 : Administrative support

The administrative arm of the school should be **supportive** of (and not a hindrance to) members of **staff** in the performance of their daily duties. Photocopying and telephone facilities for official use should be available, yet supervised. If financially feasible, **modern office equipment** such as facsimile machines and computers should be used to increase productivity and efficacy in the office.

In this category, guidance questions are provided for two assessment factors : Qualifications of administrative staff and office equipment, technology and administrative support.

Firstly, guidance questions for assessing **qualifications of administrative staff** are given:

Are administrative staff adequately **qualified** with relevant **experience** and **skills**? Are they encouraged and enabled to undertake **further training** to improve their efficacy in the office? Do they **project** a friendly and **professional image** of the school when answering the telephone, typing letters and receiving visitors at the school?

Secondly, guidance questions for assessing **office equipment, technology and administrative support** to staff are listed :

Do administrative structures and services provide **support** to teaching **staff** in the execution of their administrative duties? What are the procedures to be followed when a staff member wishes to **photocopy** official documents or make an official **telephone call**? Are facilities available for staff members who wish to make a private telephone call? To what extent is the **administration** of the school **computerized**? Does the

school have a facsimile machine? If not, have the advantages and appropriateness of such technology been investigated?

3.2.6 CRITERION 6 : BALANCE

Sound Christian education strives towards maintaining a balance in all spheres of the educational process.

3.2.6.1 Description

In order to lead pupils towards **stability** and **maturity**, it would be beneficial for them to be exposed to a **variety** of educational input and experiences, which should be biblically based. Built on the strong foundation of God's Word, such a variety will enable them to develop **discernment** and **discretion** in life (Prov 2:11).

Although some of these factors have already been mentioned where they relate to criteria, this section focuses specifically on **balance** between the factors, rather than on the individual factors themselves. For each **factor of balance**, two aspects will be mentioned.⁶³ These aspects will usually be **opposite concepts**, which should be in **equilibrium** for sound Christian education to take place. Neither one aspect should be propagated to the exclusion of the other, for applying one without the other will result in an imbalance. For example, consider an *eternal* and a *temporal* perspective of life. Both these opposites perspectives should be kept in equilibrium in Christian education.

A few factors of balance will not be expressed as **opposites**, but will be related to each other. In such cases, the necessary **balance** is obtained by viewing the one **within the context** of (or in the light of) the other.⁶⁴ For example, consider *knowledge* and *wisdom*. Acquired knowledge only becomes meaningful or useful when placed within the wider spectrum of God's wisdom.

⁶³ The two concepts which should be in equilibrium, will be identified by the words '*and*' (in italic print).

⁶⁴ These aspects can be identified by the phrase '*within the context of*' (in italic print).

3.2.6.2 Portfolio of factors of balance

Before a portfolio of factors of balance is given, a few comments need to be made regarding the assessment of this criterion, as its **application** differs slightly from the previous five criteria.

You are reminded that the **purpose** of the factors of balance is to 'measure' the degree of **balance** attained in different aspects of Christian education, such as pupils' **views of God, man, the world, knowledge**, as well as the balance found in the **classroom** (instruction and learning strategies and methodologies) and in the **curriculum**.

In the case of this criterion, **excellent performance** will refer either to

- **perfect balance** between two opposite factors or
- **one factor** being portrayed in its **proper context** in relation to the other factor.

The **grading** for this sphere of excellence is **clarified** by referring to the next two examples.

EXAMPLE 1

Situation 1 :

In a particular class, a teacher allows pupils the *freedom to explore* certain things completely on their own. Amidst the hustle and bustle of creative activity going on in the classroom, the teacher also manages to keep a *good* amount of *control* over the group. Pupils respond immediately when addressed.

Assessment

Balance factor : **Freedom and structure**

Mark allocated : **5**

Reason : **Excellent balance between freedom and structure.**

EXAMPLE 2

Situation 2 :

Pupils are allowed a great measure of *freedom* to explore things on their own, yet when the teacher wants to say something, he/she finds it impossible to communicate with the group as they are making a *terrible noise*. Freedom has been allowed, but no boundaries have been set.

Assessment

Balance factor : **Freedom and structure**

Mark allocated : **2**

Reason : **Freedom and structure not in equilibrium.
Emphasis too much on freedom. Balance below average.**

Having clarified the method of assessment, the factors of balance can now be given.

In Table 3.6 a portfolio of balance is displayed whereby the degree of balance of a particular educational system or programme can be assessed. The portfolio consists of 24 factors of balance, which are grouped into four categories : Balance observed in the views that pupils have about God and man, about life and knowledge, balance in the classroom and balance in the curriculum. Indicators are provided for each factor of balance which elaborate on the factor and assist in its assessment.

Table 3.6 : Portfolio of balance

B		
BALANCE		
CATEGORIES (4)	FACTORS OF BALANCE (24)	INDICATORS
BALANCED VIEW OF GOD AND MAN	<ul style="list-style-type: none"> ● loving Father & holy Judge ● almighty God & approachable Friend ● man is sinful, weak, speck of dust & man is powerful in Christ ● in this world & not of this world 	<ul style="list-style-type: none"> ▲ fearing God ▲ knowing one's position in Christ
BALANCED VIEW OF LIFE AND KNOWLEDGE	<ul style="list-style-type: none"> ● eternal & temporal perspective ● knowledge within the framework of wisdom ● individuality & intertwinement (of disciplines) ● scientific & revelation knowledge ● rationalism & mysticism ● respect for teachers & respect for pupils ● work & recreation, rest, restoration 	
BALANCE IN THE CLASSROOM	<ul style="list-style-type: none"> ● precision (planning) & spontaneity (flexibility) ● proficiency (professional and academic) & dependence on God ● excellent teachers & excellent Christians ● firm discipline & approachable 	<ul style="list-style-type: none"> ▲ structure ▲ sensitivity

Table 3.6 : Portfolio of balance

BALANCE IN THE CURRICULUM	<ul style="list-style-type: none"> ● academic & other development ● normative (what should) & reality (what is) training ● theoretical frameworks & practical applications ● conservatism & progressiveness ● global (subjective) evaluation & exact (objective) assessment ● individuality & intertwinement of subjects ● deductive & inductive methods ● individualized & group instruction ● freedom & structure (in approaches and methodology) 	<ul style="list-style-type: none"> ▲ self-activity & group projects ▲ creativity & discipline ▲ rote learning & lateral thinking ▲ transmitter of facts & facilitator ▲ lecturing & dialogue ▲ creative (free) & structured approaches
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3.2.6.3 Guidance questions

To elaborate on the information given in Table 3.6, guidance questions are provided below. But before each set of guidance questions will be given, the two aspects of the particular factor of balance will be discussed.

Together with the indicators (provided in the table), the questions that follow may be used by the assessor to assess the degree of balance attained in each of four categories within the portfolio of balance.

a) Category 1 : View of God and man

In this category, the following two factors of balance are clarified : Having a balanced

view of God as loving Father *and* as holy Judge, and of man as being both powerful in Christ *and* being a weak and miserable sinner.

Firstly, in Christian education, *balance* needs to be evident between God as a loving Father *and* God as a holy Judge.⁶⁵ These two aspects are clarified as follows :

- **God is a loving Father, who is merciful and forgiving, longs for everyone to be saved, has a deep compassion for his children and longs to have an intimate relationship with them.**
(Compare Is 30:18 ; Jer 31:3 ; Mat 23:37 ; Luk 15:20 ; Joh 3:16 ; 2 Pet 3:9 ; Rev 3:20.)
- **God is righteous and holy and hates sin. He expects His people to live holy lives. He is faithful to His word and will punish unrepented sin. He is so great and holy that heaven and earth tremble before Him. All people will one day appear before His throne of judgement.**
(Compare Ex 19:16-23 ; Is 64:6 ; 1 Pet 1:15,16 ; Rev 3:15,16.)

Guidance questions for assessing balance between God as loving Father *and* God as holy Judge are listed below :

Do pupils realize that God is a loving Father, pursuing his (often rebellious) children with an eternal love, that the Father wants their happiness more than they want their own happiness, that mercy is available to them in Christ Jesus, that in Him they have the boldness to enter into the throne room of the Father and that Almighty God has become approachable through the death of Jesus?⁶⁶ Have they been taught how to appropriate Jesus' death on the cross for themselves daily and live in the freedom of forgiveness of sin, knowing that they have a restored relationship with their heavenly Father?

On the other hand, do pupils also realize that God is a holy God who does not tolerate sin, that He is just, faithful to His own words and promises, that He is compelled to

⁶⁵ See § 2.1.3.1 (a biblical view of God).

⁶⁶ Heb 4:16 ; Heb 10:19-22

do what He said He would do (including punish unrepented sins)? ⁶⁷ Do pupils realize that God is sovereign and awesome, that He deserves to be feared as such, and that each person will be held responsible for his own deeds done on earth? ⁶⁸ Do some pupils try to manipulate God, believing that because they are 'King's kids' Almighty God is at their beck and call? Are there pupils who are too familiar with God and who lack respect for Him?

Secondly, in all aspects of Christian education, there should be a *balance* between man's portrayal as powerful in Christ *and* his portrayal as a weak and miserable sinner. These two aspects are clarified below :

- **Christians** have been redeemed and in Christ they are powerful and victorious. Not only do they have the Holy Spirit of God within them to guide them, empower them and help them to overcome sin, but are continuously being changed into Christ's likeness, even here on earth. God's children are very special people - valuable and precious in His sight. Once Jesus becomes the Lord of their lives, they become powerful in His strength and have authority to heal, restore and destroy the works of darkness. They are to be feared by spiritual forces in heavenly places as the same power which God used to raise Christ from the dead is also operative in their lives. Jesus promises that believers would even do greater things than He has done! Being children of the King of kings also makes them co-heirs with Jesus Christ.
(Compare Joh 16:13 ; 1 Cor 6:19 ; 2 Cor 3:18 ; 2 Cor 4:7,10,11 ; Mat 10:30,31 ; Is 43:4 ; 1 Pet 2:9 ; Ps 8:5 ; Mar 16:17,18 ; Luk 10:19 ; Eph 1:18,19 ; Joh 14:12 ; Rom 8:17.)
- **Man** is but a speck of dust and sinful. He is dependent upon God for his every breath. He has no power or authority of his own; only that which he receives from God. God is God, sovereign and almighty, not accountable to any man. Although He chooses to use man to accomplish His purposes, He doesn't have to. Man need to fear and revere God, for He is the Potter and man merely the clay.
(Compare Jam 4:14 ; Is 64:6 ; Jer 18:6 ; Ps 103:14 ; 1 Cor 15:47.)

To be useful in God's kingdom, a balanced self-image is necessary. *Fearing God* needs

⁶⁷ Ex 20:5 ; Mat 18:34-35 ; Acts 5:3-5

⁶⁸ **Fearing God** means to have respect for Him and His holiness and to obey Him because of who He is. It means to realize that one man is merely human and that God is indisputably God.

to be in balance with *knowing who one is in Christ*. Only then does one encounter the rare combination of a **humble person who speaks with authority**. Such a person is capable of both **denying himself while serving others**, as well as of **valuing himself enough to realize that God wants to and will use him**.

Guidance questions for assessing *balance* between **man, powerful in Christ and man, a weak sinner** are now suggested :

Do pupils realize that, as children of God, they are **persons of worth, power and authority in the eyes of God**? Are they assisted in attaining **sound self-images**, neither esteeming themselves too highly, nor thinking too little of themselves? ⁶⁹ Are there pupils who falsely believe that they are too sinful to be used by God? Do pupils realize that they need **not be perfect to be useful to God**, they need only be available, and that in **Christ Jesus** they become **acceptable and pleasing to God**? Do they understand fully the implications of becoming a child of God and a **co-heir and co-possessor of all things with the Son of the living God**? ⁷⁰ Do they believe that the **same power** which raised Jesus from the dead, is **available to them to be used to extend the kingdom of God on this earth**, that Jesus has given them **authority over the powers of darkness**, authority to heal the sick and set the captives free, that God has chosen them to reach and save a lost world through them, and that in Christ they are part of **God's mighty army on earth**? ⁷¹

On the other hand, do pupils also understand that God is **sovereign**, that He should be **feared and respected** and that **without Christ**, they are **miserable sinners**, unacceptable in God's sight? ⁷² Do they realize that they are **dependent upon God** for their very breath, that man is merely a **speck of dust** and that God holds man's life in His hand and can terminate it whenever He chooses? Do pupils understand that **outside of Christ** (without the Holy Spirit's enabling power) man will **never be able to**

⁶⁹ Rom 12:3

⁷⁰ Rom 8:17 ; Eph 1:3

⁷¹ 2 Cor 10:4 ; Eph 6:10-13 ; Col 1:12,13 ; 2 Cor 2:14,15

⁷² Is 64:6

please God or attain to anything worthwhile in God's eyes? ⁷³ Is God perhaps feared to such an extent that pupils feel that He is **unapproachable**, instead of enjoying an intimate relationship with Him?

b) Category 2 : View of life and knowledge

The following four factors of balance are focused upon in this category : Having both an eternal *and* temporal perspective of life, viewing knowledge *within the context of* wisdom, acknowledging the value of both scientific *and* revelation knowledge, and the individual nature *and* intertwinement of disciplines.

Firstly, in Christian education pupils need to develop both an **eternal perspective** *and* a **temporal perspective** of life. These perspectives are clarified on the next page.

Guidance questions for assessing the *balance* between having an **eternal** *and* a **temporal perspective** of life :

Are pupils made aware of both the **significance** and the **triviality** of this life on earth and of **temporal things**, that is, of the **impermanence** of earthly things? Are they taught how to view temporal things from an **eternal perspective**? Do they realize that although Jesus may return to this earth very soon, **planning** for the future is still necessary? Do they realize that although planning for the future is essential, all plans should always be submitted to **God's plans and purposes** for one's life? ⁷⁴ Do they realize that eternal life already starts in this life and that **quality and enjoyment of life** is possible on this earth? ⁷⁵ Do they understand that by **living this life to the full**, making the most of every opportunity, they are being worthy **ambassadors** for Christ (from whom all true life originates), and that all **earthly possessions** are to be viewed within the framework of God's principle of **stewardship**? ⁷⁶ Are they ready at all times to **meet their Maker**? Do they realize that '**kingdom living**' is governed by

⁷³ Ps 78:39 ; Ps 103:14 ; Jam 4:14 ; 1 Pet 1:24 ; Is 64:6

⁷⁴ Jam 4:13-15

⁷⁵ Joh 10:10

⁷⁶ Refer to Jesus' words in Mat 16:26.

- **An eternal perspective of life could be summarized best in the words of Jesus in Mat 6:33 :**

But seek first his [that is, your heavenly Father's - MN] kingdom and his righteousness, and all these things [that is, food, clothes -MN] will be given to you as well.

Christians are in this world, but not of this world. They have eternal hope, eternal life and an eternal home with their Father in heaven. Life on this earth should be viewed from such an eternal perspective, always keeping in mind that this life is temporary. Seeking the kingdom of God in all matters of this life should be man's highest priority. Though the Christian may still experience sickness and sin while on this earth, eternal and abundant life has already started for him the day he was born from above. His spirit has already been and is renewed day after day, and he already experiences the privilege of walking this road side by side with a heavenly Counsellor and a mighty (and miracle-working) God.

(Compare Joh 15:19, 17:14, 18:36, 3:15, 14:2,3 ; 1 Joh 5:11,12 ; Mat 6:33 ; Mat 16:26 ; Joh 17:16 ; 2 Cor 10:3 ; 1 Tim 4:7b,8 ; Joh 3:5,6 ; 2 Cor 5:17 ; Joh 10:10 ; 2 Cor 3:18 ; 2 Cor 4:16-18 ; Joh 16:7,13.)

- **A temporal perspective of life is also necessary. Although not of this world, Christians are still in this world and should also be actively involved on this earth, working as responsible stewards of God's creation, while also spreading God's light and love wherever they can. This calls for involvement and participation in earthly (not unholy!) matters. Children of God also have to earn a living, fight against sickness and sin which will always be in this world and part of the fallen nature of man.**

(Compare Eccl 9:10 ; Eccl 11:9.)

different principles from the principles of this world? ⁷⁷

Secondly, in Christian education **knowledge** should always be viewed *within the context of wisdom*. ⁷⁸ These two aspects are explained as follows :

- **Knowledge** is important as it empowers a person who possesses it. According to Joh 8:32, it is *knowledge* of the truth which *sets one free*. (Compare Gen 3:5 ; Hos 4:6.)
- **Knowledge** is only useful and meaningful, if it is seen and applied within the proper context of God's wisdom. (Compare Is 11:2 ; Prov 4:7 ; Eph 1:17 ; Col 2:3.)

Booth (1956:89) believes **wisdom** (in any branch of learning) to be useless if not integrated with the Word. He refers to Clement's differentiation between 'empty sophistry' (that is, philosophy which honours the elements, but does not place over them the efficient cause, nor apprehends the Creator) and 'saving wisdom' (which deifies the Creator and traces providence in particular events).

Wisdom is commonly understood as **applied knowledge**. Any acquired knowledge can only become meaningful and useful when placed within the wider spectrum of God's wisdom. ⁷⁹ If knowledge is not viewed from God's perspective, it could be abused and even become dangerous to man's (spiritual, psychological and physical) well-being.

Guidance questions for assessing the degree to which knowledge is viewed *within the context of wisdom* are now supplied :

Do pupils realize that having **knowledge** is having power, but that human knowledge can become **futile and dangerous** outside of the will and wisdom of God? ⁸⁰ Do they

⁷⁷ Some of the 'Kingdom principles' of God are found in the Beatitudes in Mat 5:1-12.

⁷⁸ See also § 2.1.3.4 on a biblical view of knowledge and science.

⁷⁹ See also § 2.1.3.4 for a biblical view of knowledge.

⁸⁰ 1 Cor 3:18,19 ; Jam 3:15-17. If knowledge makes one powerful, it implies that knowledge can be dangerous as well as useful, for instance knowledge about nuclear power.

understand that man is merely a created being that continuously tries to explain, classify and comprehend himself, creation and an eternal Creator? Do they also understand that, because of man's sinful nature and limited intellectual capacities, he only has a **fragmented view of reality and partial knowledge and understanding?**⁸¹ Do pupils know that the **wisdom of God is available** to them whenever they would ask for it, and that they may daily rely on the Holy Spirit of God for **supernatural guidance in applying their acquired knowledge** in meaningful ways and to the glory of God?⁸²

Thirdly, pupils should learn to appreciate the value of both **scientific and revelation knowledge**.⁸³ These two concepts are clarified as follows :

- God has given man an intellect (a rational mind) and reasoning abilities to enable him to make **scientific observations** (using his senses), to **think critically** and to **discover scientific knowledge**.
(Compare 1s 1:18.)
- God has also given man a **spirit** to enable him to communicate with Him (who is a Spirit) and to receive by **faith** (without observing with the senses) **revelation knowledge**.
(Compare Joh 4:24 ; Heb 11:1,3.)

Equilibrium is achieved if pupils are taught the importance and value of **both scientific observation** (observation through the senses) and **revelation knowledge** (observation by faith in the truth as revealed by the Holy Spirit).

It is vitally important to learn how to exploit one's rational abilities and how to **think critically**. But such use should be complemented by learning how to develop a **sensitivity to the voice of the Holy Spirit from within**.⁸⁴ After all, if it is the Spirit of God's work to reveal the truth to His children, then surely the child of God should learn to accept knowledge by **revelation (from God)** as well as through the senses or

⁸¹ 1 Cor 13:12

⁸² Jam 1:5,6

⁸³ See also § 2.1.3.4 on a **biblical view on knowledge and science**.

⁸⁴ The Holy Spirit may speak through dreams and visions or He may use other imaginative (usually irrational) and creative ways (Joel 2:28). For a rational exposition of **revelation knowledge**, refer to **Dialogue with God** by Virkler.

by means of 'scientific' methods. ⁸⁵

Guidance questions for assessing *balance* between scientific *and* revelation knowledge now follow :

Are pupils taught how to **evaluate critically** a statement, theory or assumption, examining it in the light of Scripture? Are they able to defend their point of view from a biblical perspective? Do they understand that complete 'objectivity' in scientific research is impossible, as all research will be based upon certain presuppositions of the scientist? ⁸⁶ Do pupils have such an intimate relationship with the Holy Spirit, that they are able to hear His voice and receive revelation knowledge from Him? Have they learnt how to open themselves to the guidance of the Spirit of God who will reveal truth to them? ⁸⁷ Do they realize that the original sin in the garden of Eden (Gen 2:17, 3:5,6) was related to man's thirst for knowledge : man wanted to be like God, he wanted to be all-knowing, to be in control by understanding everything? Do they understand the difference between scientific (sensuous) knowledge and revelation knowledge, and how scientific knowledge fits into and finds its meaning within the wider context of revelation knowledge? Do they realize that they need both scientific and revelation knowledge in order to understand progressively the will of God, that in order to understand revelation knowledge their minds have to be renewed to be more in line with God's pattern for their lives? ⁸⁸

Fourthly, in order to have a balanced view of life and knowledge, pupils should be made aware of the *balance* between the individuality (independence) and the intertwinement (dependence) of different disciplines. ⁸⁹ These two aspects are clarified below :

⁸⁵ Joh 16:13 ; Joh 17:26

⁸⁶ These pre-suppositions will be related to the world and life view of the scientists.

⁸⁷ Jer 33:3 ; Joh 10:27, 14:6, 16:13-15, 17:26 ; Rom 8:14

⁸⁸ Rom 12:2

⁸⁹ See also § 2.1.3.4 on a biblical view of knowledge.

- **Each discipline (and subject) has a unique and individual character, which gives it its autonomy. Each reflects a different and unique angle (perspective) on reality. Each has been developed within its own field as a science, possessing its own terminology, theories, approaches and methodologies.**
- **Yet, no discipline is truly autonomous, as all disciplines and knowledge are interconnected and dependent on each other. Discoveries in one science affect and contribute towards the greater body of knowledge. All disciplines are different perspectives on one and the same reality : God's created world. All disciplines are based upon the same biblical principles. It is important that these principles are fully integrated into all aspects of each discipline in order to reflect reality truthfully.
(Compare Booth (1956:90) in § 2.1.3.4e for his views on both the independence and the ultimate integration of the various disciplines of learning, as well as § 2.1.3.4f which deals with the unity of knowledge.)**

Pupils should be made aware not only of God as the Source and Maintainer of all creation and knowledge, but also of the **interconnected nature** of the various disciplines. The bridges between and among disciplines should be crossed if teachers are to fulfil their responsibilities to help pupils attain true wisdom. Pupils should realize that **dividing all of creation into different disciplines** is merely an attempt of man to classify, describe and understand God's indescribable creation.

Interdisciplinary projects in which pupils participate could help to establish an awareness of the intertwinement and interdependence (as well as the relevance) of all subjects offered in a school's curriculum.⁹⁰

Guidance questions for assessing the *balance* between the individual nature *and* the intertwinement of different disciplines (or subjects) are given :

Do teachers succeed in developing love for individual subjects amongst their pupils?

⁹⁰ In 1986 M L Harper directed a project with a group of **standard five** pupils in East London. The purpose was to integrate various subjects and show pupils their relevance to solving everyday problems. Dividing the pupils in small groups, each group had to determine the most suitable location for the erection of a **dam wall** in the East London area. They had to calculate the height, the width and the cost of the proposed dam wall. The feasibility of the different solutions was tested by building plaster models of the proposed dam walls (according to scale) and then pouring water into each model to see whether the dam wall would support the 'flood'. A video was produced by the pupils themselves, called **Where should I build my dam?** See Harper (1986).

Are pupils made aware of the unique nature of every subject within the curriculum and of the terminology, approaches and methodologies used in each of the disciplines?

On the other hand, do teachers also succeed in creating an attitude of wonder in the hearts and minds of their pupils at the order and unity displayed across the various disciplines by pointing out interdisciplinary links and relationships to them and coordinating interdisciplinary projects? Do pupils realize that each subject merely attempts to understand, explain and classify God's created universe from another perspective or angle? Are biblical principles fully integrated in all subjects, thereby uniting all disciplines by the fact that they have one and the same Creator and Sustainer?

c) Category 3 : Balance in the classroom

The factor of balance, precision and spontaneity is clarified in this category. In the classroom, Christian teachers should be both *precise and flexible*.

- **Precision teaching** involves proper planning and lesson preparation. Being dependent on God in the classroom doesn't imply that the Christian teacher should not prepare his/her lessons. **Well-defined goals**, high expectations of pupil achievement and frequent positive pupil enforcement are essential elements of precision teaching. **Efficiency** is emphasized at all times. Van Brummelen (1988:20) refers to such teaching as '**teaching as a science**'.
- Despite the need for precision and structure, the Christian teacher also has to be **flexible** in the classroom situation, **sensitive** to the guidance of the Holy Spirit to deviate from the planned lesson if prompted to do so. No lesson should regimentally be conducted according to a set programme. Complete control of human beings is impossible. The metaphor of precision teaching (mentioned above) fails to recognize that both teacher and pupil bring their **own backgrounds and personalities** into the teaching-learning situation and that all pupils do not react to stimuli in the same way. The second metaphor emphasizes **spontaneity, creativity** and **aesthetic classroom approaches** and stresses that human beings are not objects to be processed in **assembly-line** fashion. Van Brummelen (1988:19) refers to it as '**teaching as an art**'.

While planning a lesson, the teacher should be sensitive to God's guidance. In Isaiah 50:4-5 it speaks of 'having the ear of the learned in order to have the tongue of the learned'. Before a teacher can impart God's wisdom to pupils, it must first be received from God by being sensitive to His voice.

Therefore, sound Christian education requires both precision teaching (structure, setting of objectives, 'teaching as a science') and spontaneity (freedom, 'teaching as an art').⁹¹

Guidance questions for assessing the *balance* between precision and spontaneity in the classroom follow⁹² :

Do teachers do long-term, medium-term and short-term (which includes lesson preparation) planning for their subjects? Do they keep a record of their work? Do they know exactly which homework they have given each class the previous day, which objectives they wish to accomplish for a specific lesson for each specific class, and which new homework they have planned to give each class? Do teachers have well-defined goals for their teaching? Do they have high expectations of pupils' achievement? Do they reinforce positive behaviour?

Do teachers also realize that pupils are not merely objects to be treated in assembly-line fashion, that each one needs to be treated as a special and unique person? Are teachers truly craftsmen, busy shaping sensitive and delicate pieces of art, that is, pupils' lives? Do teachers realize that their teaching requires precision, planning and structure as well as spontaneity, sensitivity and flexibility? Are they sensitive enough to the needs of pupils and to the guidance of the Holy Spirit, who may wish to accomplish other objectives than that which they have planned? Are teachers flexible enough to adjust a lesson (or even postpone a test), if, for instance, a class happens

⁹¹ In a discussion on the strengths and weaknesses of these two metaphors of teaching, Van Brummelen (1988:20) refers to Rosenhine's 'direct instruction' and Bloom's 'mastery learning' to point to important aspects of precision teaching (such as well-defined goals). Van Brummelen (1988:21,22) furthermore views teaching as a religious craft and teachers as craftsmen in so far as they use reflective, diligent and skilful approaches in their teaching. Also refer to the assessment factor freedom and structure in category 4, § 3.2.6.3d.

⁹² Another factor of balance, closely related to precision and spontaneity in the classroom is that of firm discipline and approachability.

to be seriously upset about something? Do they consider people more important than things (or even their subjects)?

d) Category 4 : Balance in the curriculum

In this category, comments on and guidance questions for the following six factors of balance are provided : A balanced approach to academic *and* other development, normative *and* 'reality' training, theory *and* practice, conservatism *and* progressiveness, individualized *and* group instruction and learning, and freedom *and* structure.

Firstly, a *balance* should be maintained between academic development *and* development in other areas.⁹³

- Academic development is, after spiritual development, the most important task of the Christian school.
- The academic aspect of school life should not be emphasized to such an extent that sport, cultural (including music, art), vocational, emotional and other areas of development are neglected. To educate the total child, all areas need to be attended to.

The following guidance questions for assessing the *balance* between academic *and* other areas of development are suggested :

Is the academic development (including the development of the intellectual abilities and the mind) of the pupil considered to be a very important aspect of education? Are pupils made aware of the importance of their subject choices for future careers and professions? Are pupils who are intellectually gifted encouraged to attain the highest possible academic qualifications?

On the other hand, does achievement in other areas of development also receive appropriate acknowledgement? Are sport and cultural (music, art, drama, ballet,

⁹³ See § 2.1.4.3 (sound education).

poetry) achievements acknowledged in equal fashion? Are special giftedness, such as in the area of needlework or woodwork, also recognized and awarded? Are pupils who display outstanding character or personality traits, such as exceptional faithfulness, growth in character or service to others, appropriately acknowledged? ⁹⁴ Do only academic heroes receive accolades and prizes or are exceptional growth in character or spiritual achievements, such as the most profound growth as a disciple, also recognized and awarded? ⁹⁵ Furthermore, are pupils taught the importance of keeping a proper balance between work and recreation? Do pupils realize that not all of them are intellectually gifted and academically inclined, that God has bestowed different gifts on different persons, and that it is their responsibility to discover in which area they are talented? Do they realize that God desires them to reach their full potential, to discover the ultimate plan that He has for each of their lives? ⁹⁶ Are they encouraged to excel in any area that they are good at, and assisted in identifying and developing their gifts to the glory of God?

Secondly, both normative training *and* 'reality' training is essential in Christian education. ⁹⁷ These two aspects are clarified as follows :

- Normative training is important as it provides instruction in *what should be*. It involves the setting of norms and standards, especially in the area of moral values. (Compare Prov 22:7.)
- Pupils should also be prepared to cope with *what is* (real life). They need 'reality' training. They need to be met at the position where they find themselves at present (which is right in the centre of a sinful world) and spurred on towards the normative (that which should be), the life which God has planned them to have.

⁹⁴ At the Harvest Christian School in Port Elizabeth, the Philippians trophy is awarded to a pupil each year in recognition of sincere, enthusiastic and wholehearted effort. The Hiram trophy (1 Kings 7:13) is presented to the pupil who has excelled in a variety of cultural events. Determination, perseverance and a teachable spirit are the main criteria considered for this trophy (Accelerator 1991:5).

⁹⁵ The evaluation of such traits are more difficult because of its subjectivity.

⁹⁶ Jer 29:11-13

⁹⁷ See also 'practical excellence', § 3.2.4.

Guidance questions for assessing the *balance* between *normative training* and *'reality training'* are now given :

Are pupils warned about the dangers and implications of **sexual relationships** outside wedlock? Are opportunities created for them to discuss such types of *'reality'* situations or are these ignored on the false premise that Christian pupils do not such problems? Are they clearly told what God's will is : No sex before marriage (the normative)? Is the **biblical point of view** on all controversial issues clearly propagated and taught, and do all pupils have a clear understanding of what the Bible says about homosexuality, abortion, abuse of and dependence on drugs, tobacco, alcohol or food, caring for one's body, divorce, surrogate motherhood, artificial insemination and similar issues?

Are pupils also be taught how to cope with **everyday realities** such as divorce or death in the family, retrenchment, money management, debt, violence, poverty, depression, alcohol abuse and other stress-related problems? Have they acquired the *'godly coping mechanism'* of forgiveness towards others, which will help them get along in this broken and hurting world? Are they assisted in interpreting worldly television programmes and films within a biblical frame of reference? ⁹⁸

Thirdly, a *balance* should at all times be maintained between **theory** (theoretical frameworks) and **practice** (practical applications). These two aspects are clarified in the block at the top of the next page.

Guidance questions for assessing *balance* between the establishment of **theoretical frameworks** and its application in practice are suggested :

Are pupils given a sufficiently **broad theoretical base** upon which specialized theories could later be based? Are they well grounded in their theoretical knowledge of their subjects, able to **justify theories biblically**, and able to see the **relevance** of theories for real life? Are pupils taken on **field trips** in order to experience Biology in nature,

⁹⁸ Surely it is unrealistic to expect pupils to never watch television or go to the movies. Therefore, rather train them to recognize unbiblical philosophies and ways of life and point out the dangers of such lifestyles.

- Before pupils can apply their knowledge in practical situations, they need to be taught **theory** in the classroom. Theory includes **conceptual knowledge** and **theoretical frameworks** for thinking (*knowledge-that*), as well as **cognitive skills** (*knowledge-how*) and abilities.
- Classroom theory should be counterbalanced by **out-of-class practical experience**. A real effort should be made to **relate** theoretical frameworks and philosophies to practical applications. Pupils should be exposed to problem- solving and applications in real life situations. They could be taken on **field trips** as regularly as possible. These may include visits to small businesses, large factories or production plants, a courtroom, a hospital, a science laboratory, an electronic workshop, a mine and the stock exchange. **Audio-visual material**, such as video, also provide a good alternative to bring pupils into closer contact with real life and provide more in-depth acquaintance with objects and topics referred to in curricula.

Science in real laboratories, Mathematics applied to real engineering projects, and Business Economics as applied to a real business? Are they given opportunities to **meet** with medical doctors, lawyers, businessmen, plumbers, electricians, missionaries, members of parliament and other **professionals**, to acquire first-hand knowledge of what practical situations entail and how knowledge is applied in real life?

Fourthly, in Christian education a *balance* is necessary between **conservatism** and **progressiveness**.

- Education should not be too **conservative** (preserving, protecting, maintaining). There should always remain a degree of flexibility and willingness to change.
- Education should not be too **progressive** (liberal, innovative, pioneering). Certain absolute values will never change and should therefore never be discarded.

Education demands purposeful **harmonizing** of these two facets. Christian parents are responsible for ensuring that, by means of the curricula, teachers **conserve** those **valuable** things that society tends to discard, while **renouncing** those **worthless**, outdated and ineffective things to which society may still be clinging.

In every society there are **relative** and **absolute values**. **Relative values** are variable and time-bound. Natural sciences and technology may bring changes in certain of these values, such as conceptions of wealth and social values. Pupils must be made aware that these relative values are *subordinate to more fundamental values*. **Traditional values** can also be regarded as relative values. These should constantly be evaluated against biblical norms and principles.⁹⁹ Jesus warned the Pharisees against the danger of holding on to traditions, rules made by men, when He said :

You have a fine way of setting aside the commands of God in order to observe your own traditions!
... you nullify the word of God by your tradition that you have handed down (Mar 7:9,13).

Fundamental (constant) values and truths are not time-bound. Such values include honesty, chastity, humility and compassion. These values never change and are also referred to as **absolute values**. Pupils should be inspired to be unswerving and steadfast concerning such absolute values. However, pupils also need to be flexible and open to change; they need to possess the readiness to face a significant, changing future.

A healthy balance should be kept between **conservative** and **progressive** thinking patterns and actions, between **guarding against scepticism** and being open to change. Van der Merwe (1983:34) summarizes this balance as follows :

The Christian educator must guard against **scepticism** about **renewal** and **changes** which according to him, are out of step with traditional lines of thought. When natural science and technology have progressed so far that actions encroach on ethical and moral codes [for instance, abortion - MN], youth must be made aware of the reprehensibility of these actions.

Amidst the instability of an ever-changing world, **God** and His **Scriptures** remain **constant**. The objective normative authority of the **Bible** provides a **timeless norm** for absolute values and can be used to measure all educational values and goals. The Word of God provides unity, continuity, direction and stability as opposed to the limitless subjectivism and relativism of our day.¹⁰⁰

⁹⁹ Col 2:8

¹⁰⁰ See relativism, discussed in § 2.1.3.4b.

Guidance questions for assessing the degree of *balance* between conservatism and progressiveness are provided :

Do pupils understand the difference between **absolute** and **relative** values? Are they encouraged to be **unswerving** concerning **absolute values**, not to be squeezed into the mould of this world by thinking the way the world does or conforming to their peer groups, but to allow God to **renew** their minds and thinking patterns in a biblical direction (Rom 12:2 ; Joh 17:7)? Are they encouraged to **conserve valuable** things that society tends to discard and **renounce worthless**, outdated and ineffective things to which society may still be clinging, to **investigate the validity** and **Scriptural justification** of traditions which society may consider very important, to be **progressive** in their thinking, open to **change** and **willing to listen** to alternative views? Are pupils capable of **defending a biblical point of view** regarding controversial issues such as abortion, homosexuality, euthanasia, divorce, *apartheid*, positive affirmation, racism and violence?

In the fifth place, Christian education should maintain a *balance* between **individualized and group instruction and learning**. These two aspects will now be clarified :

- **Individualized teaching and learning** are essential components of any classroom situation. **Individualized teaching** implies that instruction takes place on a one-to-one basis, teacher and pupil (preferably) or material and pupil. **Individualized learning** allows individual pupils to **progress** at their own **individual pace**, according to their own abilities.
- **Group teaching and learning** are also essential in order to establish social relationships, develop social skills, identify pupils' gifts and emphasize the importance of working together towards mutual goals.

An individualized teaching and learning approach provides a high degree of **differentiation**, because brighter pupils are not hindered in progressing faster, while

slower pupils are allowed to work through the same material, yet at a slower pace.¹⁰¹ Even if **individualized learning** cannot take place, opportunities should be created to provide pupils with **individualized instruction**, and to cater for individual learning styles, abilities and needs of pupils.

Remedial and enrichment instruction are most effectively done on an **individualized** basis, where the specific needs and interests of the pupil are met individually. **Learning centres** could provide additional reinforcement for the less gifted pupil and the additional challenge and stimulation for the more gifted pupil.

Balanced education should allow for both individualized teaching and learning as well as **group teaching and learning**. Mixed-ability or medium-ability groups generally function well together (Van Brummelen 1988:78). **Projects** and research work provide excellent opportunities for pupils to work in **small groups**. **Interaction** in these groups enables them to identify their own strengths and weaknesses. Working together also teaches them the importance of **mutual dependence** on each other and the strength found in combined effort. Wisdom is to be found in the counsel of many advisors (Prov 11:14, 13:10). Group work also helps to encourage and develop **social, intellectual and emotional skills**.

Both these approaches (group and individualized teaching and learning) should at all times be **personalized**. They should cater for the specific needs and abilities of individual pupils. Personalized teaching will always require the presence of the teacher.¹⁰²

Guidance questions for assessing the degree of *balance* between **individualized and group teaching and learning** follow :

Is each pupil treated as a **unique individual** with **different needs, abilities and interests**

¹⁰¹ **Individualized learning** is closely related to **mastery learning**, where a pupil is allowed to move on to more advanced levels of work, once the previous level has been mastered. The strength of mastery learning is that pupils are allowed to progress at their own pace.

¹⁰² For more details on **personalized learning**, see Van Brummelen (1988:80).

from another pupil? Are opportunities created within the learning environment for brighter pupils to progress faster and for weaker pupils to receive remedial instruction and move through basic material at a slower pace? Are curricula differentiated or individualized enough to provide for supplementary material for both remedial and enrichment purposes?

Are opportunities also created for pupils to work in groups? How are these groups formed? Are they composed of pupils of mixed-abilities or of equal abilities? Are arrangements made to ensure that weaker pupils are not excluded from activities by the group, that pupils are made aware that each of their contributions is valuable to the group, and that they should have respect for each others' view points and ideas? Are pupils taught and given the opportunities to manage (plan, organize, execute and control) projects, to delegate tasks amongst themselves, to prepare written reports and to present the results of projects to audiences? Are pupils given projects or group work which are relevant to them and to their communities?

In the sixth place, a *balance* between freedom *and* structure need to be maintained in Christian education. These two aspects will now be clarified :

- Freedom should be allowed in order to stimulate and develop the creativity locked up in each person. Man has been created in the image of God and, therefore, has tremendous creative abilities which should be explored, extracted and developed.
(Compare Gen 1:26,27.)
- This freedom need to be constrained and controlled because of man's sinful nature. Discipline and structures are necessary to ensure that man's freedom will result in constructive creativity and not in destructive chaos. Such creative structures should be carefully constructed by the more mature teacher to guide and assist the development of the creativity of the less mature pupil.

In order to develop the individuality and potential of pupils, they should be given an amount of freedom. They should be allowed to explore and be creative to the extent that their freedom is not detrimental to themselves or to other pupils. Pupils should not be allowed to pursue unlimited self-realization, but be encouraged to take

responsibility for the collective group (Virkkunen, quoted by Toivola 1985:23).¹⁰³ Virkkunen points out that responsibility should always be seen as part of creativity.

Yet, boundaries are also necessary. Discipline should be seen as an opportunity to redirect and set (wise) limits. For optimal learning to take place, the teacher has to indicate clearly both the expectations he has for pupils and the limits within which they may be free to explore, and which should consistently be enforced.

A delicate balance is necessary between the amount of loving discipline administered and the amount of freedom allowed in order for each pupil to be able to develop his own unique personality.¹⁰⁴ Pupils do not feel secure if they are allowed unlimited freedom all the time, as true freedom is only found within the security of certain constraints. Bruinsma (1984:10) refers to an approach where pupils are allowed to be creative within the boundaries of the disciplinary structures of a school, as a freedom-within-structure approach.¹⁰⁵

Guidance questions for assessing the degree of *balance* between freedom and structure (in approaches and methodology) are suggested :

Are pupils given the opportunity to be creative in all their subjects? Are they allowed to voice their opinions, contribute ideas and offer their solutions to problems? Are they allowed to take initiative in school projects and functions? Are they given the opportunity to produce plays and musicals under the supervision of teachers? Are pupils challenged to participate in creative ways in their various subjects and do these creative challenges encourage their interest and their participation in these subjects? Are pupils respected as uniquely gifted persons, who were created in the image of a Master Creator?

¹⁰³ Riitta Virkkunen is at present Educational Affairs Director of the Lutheran World Federation.

¹⁰⁴ We may not spare the rod of correction nor deal with sin lightly, but our discipline must be given in a manner which upholds God's law of love (Beeke 1986:15).

¹⁰⁵ Bruinsma comments on the failure of pedagogical techniques to allow for the subjective responses of pupils. According to him (1984:10) these techniques seek to 'propel' pupils 'into obedient allegiance' to Christ. He believes that there is a trend in Christian education which confesses *redemption* in Christ, but practices belief in total *depravity* in the classroom. The balance could be found in a freedom-within-structure curricular and instructional design, which would be the most appropriate design according to the redemptionist view of the child.

On the other hand, are boundaries clearly set for pupils so that they can feel safe and secure in knowing what is expected from them? Do pupils realize that they need to be disciplined for their own good? ¹⁰⁶ If correction needs to be administered because of overstepping a 'boundary line', is it administered in a loving and fair way?

In this section, freedom-within-structure was illustrated by referring to creativity (freedom) within a disciplined (structured) environment. The balance between freedom and structure will be refined further in the next three factors of balance :

- Critical and lateral thinking skills (freedom) *and* rote learning (structure/discipline)
- More creative classroom approaches (freedom) *and* more structured classroom approaches (structure)
- Global and subjective evaluation (freedom) *and* objective and exact measurement (structure)

Firstly, critical and lateral thinking skills *and* rote learning will be dealt with. ¹⁰⁷

These two aspects, which should be kept in balance, are now clarified :

- The development of critical, analytical and lateral thinking skills in pupils are essential in order for them to cope.
- Yet, rote learning is also necessary. A certain amount of memorization and drill work will always be required in acquiring and retaining certain basic information that form the base of skill and understanding. There is no other way to learn Scripture verses or arithmetic tables than learning them off by heart.

Although rote learning instructional methods have to make way for problem-solving and critical thinking skills, memorization and drill work will still be required to sharpen mental skills and developing certain mental faculties. Pupils should be assisted by being taught different study methods as well as helpful memorizing techniques such

¹⁰⁶ Prov 13:24 ; Prov 23:13 ; Heb 12:11

¹⁰⁷ See § 3.2.2.3a and § 3.2.4.3c for more information on critical thinking.

as associations, visualization and mnemonics.¹⁰⁸ Learning more about **meta-cognition** and the way in which the brain functions could also assist them in this area.¹⁰⁹ Although rote learning plays an essential role in learning, it does not constitute learning itself and has limited value (Bramble 1984:39).

Critical thinking skills have become crucial for coping with constant change and unprecedented situations in life. Because information is changing at such a rate (compare for instance, the rate at which computer information becomes outdated), the emphasis at school should not be exclusively on the assimilation of huge amounts of information and the **mastery of facts**.¹¹⁰ Pupils should rather be trained in ways to find appropriate information, how to analyse it critically and how to store it effectively for retrieval at a later stage. In order to be prepared for an ever-changing future, **lateral thinking** and **problem-solving skills** and techniques are of the utmost importance. **Lateral thinking** involves seeking 'sideways' (laterally) in order to solve problems by unusual methods. It involves thinking differently and creatively.

The following guidance questions for assessing the degree of *balance* between **critical** and **lateral thinking skills** *and* rote learning are suggested :

Are pupils taught the necessary skills, such as **critical thinking**, **lateral thinking** and **problem-solving skills**, to cope with everyday life and life in the 21st century when they will be adults and leaders? Are they informed about recent **developments** regarding the functioning of the **brain**, **memory**, **metacognition** and other skills which would assist them in learning more effectively? Are they taught the **value of statistics** and various forms of **graphical representations** of data, how to **analyse** and **synthesise** relevant information, and **memorizing techniques** to store and retrieve important facts more easily? Are pupils skilled in using '**mind-maps**' (spider-web type of diagrams summarizing key concepts) for various subjects? Do teachers realize that the **need to accumulate facts** upon facts is outdated, that pupils have to be taught how to

¹⁰⁸ **Mnemonics** is the use of a verse, rhyme or picture or any other aid to help one remember facts.

¹⁰⁹ **Metacognition** is thinking about one's own thought processes.

¹¹⁰ See also § 3.2.4.3c on mastery of facts.

distinguish between all the facts, to know how to know where to find facts and how to organize the multitude of available facts?

On the other hand, are pupils also drilled to ensure that certain facts are engraved upon their memories forever by practice and repetition? ¹¹¹ Do teachers ensure that important facts are not only understood, but also memorized for application in future sections of work or in life?

Secondly, more creative instructional and learning approaches *and* more structured instructional and learning approaches are discussed. These two aspects, which should be in equilibrium, are now clarified :

- More creative (or free) classroom approaches are, for instance, constructivism (as opposed to rote learning), inductive and discovery methods (as opposed to deductive methods), dialogue (as opposed to lecturing) and facilitating (as opposed to transmitting facts).
- Examples of more structured classroom approaches are rote learning methods, deductive methods, lecturing (one-way communication) and mere transmission of facts.

Both the more creative (and free), as well as the more structured (and disciplined) approaches are necessary to obtain balance in teaching and learning. There ought to be a balance between lecturing (direct or one-way instruction) during which pupils are not expected to take part in the discussion and dialogue instruction (interactive or two-way instruction) where pupils actively contribute to the discussion. There is room for discovery as much as there is need for direct instruction.

Teachers should not merely be 'transmitters of facts', but should act as facilitators who seek to nurture independence and self-empowerment amongst pupils (Butler, quoted by Coutts 1989:341). In the lecturing method, the teacher is merely transmitting facts, whereas in a dialogue situation the teacher takes on a facilitating role and allows the pupil to also transmit facts. Pupils should be allowed to contribute

¹¹¹ Compare Deut 6:6-9 for drill work which the people of God had to do regarding the law.

towards classroom discussions as they (that is, pupils) are 'active agents with sufficient logical power and creative imagination' (Van den Berg 1992:38).

Related to the above-mentioned approach of facilitation is a creative approach, referred to as the **social constructivistic approach**. Constructivism entails that the teacher does not merely tell pupils about things but acts as a facilitator, guiding them to construct their own knowledge within their own frame of reference.¹¹² Dialogue and interaction characterize this type of learning environment. It is considered important for pupils to be given the opportunity to express themselves verbally, especially amongst peers, regarding their understanding of what has been learnt. This approach is also referred to as the **problem-solving approach** as teaching is centred around real life problems which pupils are to solve in groups, initially without any help from the teacher.

Because born again pupils have the Spirit of the Creator within them, Christian teachers should be able to use **creative teaching strategies and structures** very effectively in their classes, as part of **dialogue instruction**. Activities may include debates, skills practice, discussions, panels, seminars, brainstorming, buzz groups, specific task groups, role-playing, case studies, games and simulators which should all promote active learning. Rather than decrying the fact that some pupils do not learn well within one approach, teachers need to **plan learning and classroom activities** so that it would 'celebrate the **diversity**' with which God has created pupils (Van Brummelen 1988:38). Balanced teaching should include both **deductive and inductive approaches**.¹¹³ Some pupils need to try things out in **concrete settings** first before they are able to move towards the abstract. Others are able to reflect **abstractly**, while yet others learn best through **visual stimuli** and some through **oral, aural or kinetic stimuli**.

¹¹² There is considerable consensus amongst educationalists regarding the benefits of a **constructivistic approach** towards certain subjects, especially in Mathematics. Constructivism can be defined, in the words of Ernest (1989:151), as 'the view that children construct their own knowledge ... over a period of time in their own unique ways, building on their pre-existing knowledge.'

¹¹³ **Deductive reasoning** moves from the general (the rule) to the specific (examples), whereas **inductive reasoning** moves from the specific (examples) to the general.

Guidance questions for assessing the degree of *balance* between more creative and more structured classroom approaches now follow :

Are pupils allowed to express themselves freely, yet orderly, during classroom discussions? Are pupils allowed to construct their own knowledge by being given opportunities to solve problems before being told how to solve them? Are teachers using creative teaching strategies and structures (debates, skills practice, discussions, panels, seminars, brainstorming, buzz groups, specific task groups, role-playing, case studies, games and simulators) to promote interest and active learning? Are both deductive and inductive methods of teaching used, in order to cater for the different types of learning styles of pupils? Do teachers perceive themselves as facilitators or as transmitters of facts or as both? Do teachers realize that they can also learn from their pupils and that pupils should be allowed opportunities to learn from each other too? (This concept is strongly emphasized in the constructivist approach.)

Despite the importance of creative approaches, is sufficient structure also provided within the classroom for creativity and freedom to be controlled? Are rote learning methods totally abandoned in favour of constructivistic ideas or is their value for certain sections of work still recognized?

Thirdly, objective (exact) measurement and global (subjective) evaluation are dealt with. Comments on these two aspects are given on the next page.

- Within exact (objective) assessment, the most common objective assessment is multiple choice questioning, where pupils have to choose the correct answer from four or five options. The disadvantage of this type of measurement is that pupils could choose the correct answer by guessing. Therefore, questions requiring longer answers should also be used in assessment, where pupils are given the opportunity to express themselves and their understanding of a section of work in writing.
- A balanced pupil evaluation programme should go beyond the assessment of only definite pupil responses : Pupils should also be evaluated more globally. Because each child has been created uniquely, no human test is able to evaluate a person's performance accurately. A global evaluation will incorporate all aspects of a pupil's personality and character and will, therefore, be of a more subjective nature. It should be kept in mind that what pupils become or who they are, is of greater importance in God's sight than what they know. Such evaluation will be more intuitive and less objective.

Evaluation of pupils will fluctuate between the above-mentioned two extremes of completely objective measurement and completely subjective evaluation.¹¹⁴

Evaluation becomes more difficult and more subjective as one moves from the first to the second, and then from the second to the third of the following responses :

- Definite responses, where only one or a few responses are correct
- Non-prescriptive responses, reflecting the uniqueness and creativity of each pupil
- Internal pupil responses, which are not always observable.

A school's evaluation methods should reflect a biblical understanding of the nature of the child and of knowledge, as described in § 2.1.3.2c and § 2.1.3.4. Emphasis should not only be placed on summative evaluation, which provides information about achievement over a period of time (such as end-of-the-year examinations), but also on diagnostic and formative evaluation. Formative evaluation 're-forms' the teaching-learning situation by diagnosing the pupil's progress, providing guidance for the

¹¹⁴ Evaluation is a wider concept than measurement. Evaluation includes measurement. See also § 3.1.3.

teacher to revise and for the pupil to accept responsibility for learning.

Although pupil grading and the corresponding unavoidable implicit or explicit ranking are often required for summative evaluation, the focus should always be the special callings and differences in aptitudes of the pupils. The focus should never be on grading or ranking pupils, but rather on identifying and improving their gifts and callings.

Guidance questions for assessing the degree of *balance* between objective measurement *and* subjective evaluation of pupils are now suggested :

Are pupils tested both objectively and globally? Are pupils evaluated on a regular basis, both for diagnostic and progress evaluation reasons? Are a variety of evaluation methods used in order to cater for different abilities and personalities of pupils? Are both formative and summative evaluation done? Are character traits of pupils also evaluated? (This evaluation is subjective and, therefore, could also be dangerous.) Are grading and ranking limited as much as possible? Are pupils encouraged to compete with themselves, to improve themselves? (Although competition may be desirable, a competitive spirit can be harmful and cannot be justified biblically.) Are non-prescriptive methods of evaluation also used to reflect more of the uniqueness and creativity of each pupil?

These guidance questions conclude the discussion of the criterion of balance.

The six **SAPPAB** criteria have now been described and clarified by way of comments and guidance questions. The practical application of the criteria to assess excellence in a Christian education programme has also been explained. In chapter 7 of this dissertation, the criteria will be applied to CESA schools to evaluate the degree of excellence attained in their contribution towards sound Christian education in South Africa.

SUMMARY

In order to measure the degree of effectiveness of a Christian education programme, a set of six criteria has been developed. The **SAPPAB** criteria derive their name from the acronym formed by taking the first letter of each of the areas of excellence which is to be evaluated : **S**piritual, **A**cademic, **P**ractical, **P**hysical, **A**ministrative and **B**alance.

The criteria are simple to understand, easy to remember and easy to use. By way of a simple five-point scale, each assessment factor is assessed. **Assessment factors** are grouped in **categories** which, in turn, constitute the six different **criteria**. Once each assessment factor has been graded, an average score (1 - 5) can be obtained for individual categories as well as for each of the criteria. To assist in the assessment of the factors, **guidance questions** and **indicators** are provided.

Once the six criteria have been graded by the principal, teachers, parents or management committee of a school, **areas for improvement** will have been identified. **Corrective action** can then be taken in order to obtain overall excellence in all areas of the particular Christian education programme.

The **purpose** of the **SAPPAB** criteria is twofold : Firstly, the criteria provide **assessment tools** for assessing the degree of excellence (or effectiveness) of a Christian education programme, pointing out any area which may need improvement. Secondly, the criteria provide a **standard or model of excellence** (prototype) towards which Christian education programmes can strive.

This chapter is concluded by providing a **summary** of the **SAPPAB** criteria for assessing excellence in Christian education in **Table 3.7** on the next page♣

Table 3.7

CRITERIA FOR ASSESSING EXCELLENCE IN CHRISTIAN EDUCATION

M. Nel 1994

S	A	P	P	A	B
SPIRITUAL EXCELLENCE	ACADEMIC EXCELLENCE	PHYSICAL EXCELLENCE	PRACTICAL EXCELLENCE	ADMINISTRATIVE EXCELLENCE	BALANCE
<p>PUPILS</p> <ul style="list-style-type: none"> spiritual growth <ul style="list-style-type: none"> love ministry purity spiritual reproduction spiritual maturity <ul style="list-style-type: none"> able to evangelize able to disciple spiritual warfare fruit of Spirit Spirit-led knowledge of Word philosophy of life <ul style="list-style-type: none"> view of God view of man view of world coherence <p>TEACHERS</p> <ul style="list-style-type: none"> philosophy of life philosophy of education <ul style="list-style-type: none"> aims & objectives approach to subject methodology spiritual growth spiritual maturity knowledge of Word lifestyle moral character <p>CURRICULUM</p> <ul style="list-style-type: none"> Christ-centred <ul style="list-style-type: none"> aims & objectives content methodology evaluation biblical perspective on subjects integration of faith & learning <p>SCHOOL LIFE (IN GENERAL)</p> <ul style="list-style-type: none"> vision & mission prayer no secular / sacred dichotomy ethos or atmosphere opportunities for outreach opportunities for development of spiritual leadership 	<p>PUPILS</p> <ul style="list-style-type: none"> intellectual growth & maturity <ul style="list-style-type: none"> critical thinking creativity & lateral thinking problem-solving objectivity & logical reasoning memory techniques metacognitive skills study methods pupil-teacher ratio outside academic exposure <p>TEACHERS</p> <ul style="list-style-type: none"> academic qualifications subject expertise professional qualifications didactic expertise ability to identify learning problems membership of professional & academic associations classroom management continued development & training own attitude towards learning informed about recent research teachable & willing to learn from pupils <p>CURRICULUM</p> <ul style="list-style-type: none"> standard of basic training division : core + remedial + enrichment range & combinations of subjects differentiation & variation in <ul style="list-style-type: none"> teaching approaches, methods learning styles, methods assessment & evaluation tempo & degree of difficulty secondary & tertiary opportunities career opportunities external assessment & item banks computer aided instruction <p>SCHOOL LIFE (IN GENERAL)</p> <ul style="list-style-type: none"> library & media centre computer centre atmosphere : learning is fun academic support programmes <ul style="list-style-type: none"> bridging courses remedial & enrichment courses 	<p>PUPILS</p> <ul style="list-style-type: none"> physical development <ul style="list-style-type: none"> balanced view physical care <ul style="list-style-type: none"> health care body = temple of God physical differences puberty nutrition & exercise <ul style="list-style-type: none"> eating habits regular exercise & fitness sporting techniques & skills <ul style="list-style-type: none"> general training specialized training identification and development of physical talents <p>TEACHERS</p> <ul style="list-style-type: none"> examples of healthy lifestyles <ul style="list-style-type: none"> healthy eating habits regular exercise no smoking, drinking, obesity personal participation in sport qualified and experienced referees & coaches expertise in sporting techniques qualified in first aid <p>CURRICULUM</p> <ul style="list-style-type: none"> basic human physiology balanced & healthy eating habits basic health care importance of regular exercise opportunities for improving general fitness sporting skills & techniques general & specialized <p>SPORT FACILITIES & EQUIPMENT</p> <ul style="list-style-type: none"> athletics track and sport fields (rugby, soccer, netball, volleyball, tennis & squash courts) <ul style="list-style-type: none"> condition maintenance gymnasium sport equipment change rooms & toilet facilities <ul style="list-style-type: none"> availability cleanliness 	<p>PUPILS</p> <ul style="list-style-type: none"> acquisition of skills <ul style="list-style-type: none"> communication public speaking coping with stress & change time & money management home-making & maintenance computer literacy preparation for <ul style="list-style-type: none"> economic & vocational life political participation character building, moral values social relationships, attitudes (towards work, different cultures) cultural development <ul style="list-style-type: none"> music, art, drama, dance, ballet <p>TEACHERS</p> <ul style="list-style-type: none"> practical & technical skills continued training interpersonal skills & attitudes dress & appearance identification of pupils' gifts : technical and other <p>CURRICULUM</p> <ul style="list-style-type: none"> relevance of subjects <ul style="list-style-type: none"> preparation for life how to live literacy, numeracy computer literacy identification of gifts & callings development of gifts & callings <p>SCHOOL LIFE (IN GENERAL)</p> <ul style="list-style-type: none"> parental involvement <ul style="list-style-type: none"> acceptance of responsibility prayer support involvement & participation support : finances, expertise communication : teachers classroom facilities <ul style="list-style-type: none"> number & size lighting, acoustics, heating physical surroundings <ul style="list-style-type: none"> gardens, landscaping toilets, wash facilities equipment & teaching aids <ul style="list-style-type: none"> overhead projectors, video sport equipment 	<p>MANAGERIAL FUNCTIONS</p> <ul style="list-style-type: none"> management training <ul style="list-style-type: none"> principal & staff school & classroom management competency in <ul style="list-style-type: none"> planning organization (staffing) leading control leadership style <ul style="list-style-type: none"> theocratic, servant-leader communication <ul style="list-style-type: none"> top-down & bottom-up delegation of responsibilities <p>SCHOOL POLICIES</p> <ul style="list-style-type: none"> constitution statement of mission & educational objectives entrance requirements dress requirements moral codes & conduct disciplinary matters <p>ADMINISTRATION</p> <ul style="list-style-type: none"> log books, inventories record-keeping : staff & pupils progress reports, attendance subject policies, schemes of work membership of educational associations or bodies <p>FINANCIAL ADMINISTRATION</p> <ul style="list-style-type: none"> budgeting record-keeping & filing systems financial accountability <ul style="list-style-type: none"> expenditure policies auditing financial assistance (subsidies) <p>STAFF</p> <ul style="list-style-type: none"> remuneration & benefits medical schemes, pension funds registration & certification job descriptions conditions of service <p>ADMINISTRATIVE SUPPORT</p> <ul style="list-style-type: none"> qualified administrative staff office & electronic equipment photocopying, telephone & facsimile facilities 	<p>VIEW OF GOD & MAN</p> <ul style="list-style-type: none"> loving Father & holy Judge Almighty God & approachable weak, sinful man & man powerful in Christ in this world & not of this world <p>VIEW OF LIFE & KNOWLEDGE</p> <ul style="list-style-type: none"> eternal & temporal perspective knowledge within the framework of wisdom individuality & intertwinement (of disciplines) scientific & revelation knowledge rationalism & mysticism respect for teachers & respect for pupils work & rest and restoration <p>BALANCE IN THE CLASSROOM</p> <ul style="list-style-type: none"> precision (planning) & spontaneity (flexibility) proficiency & dependence on God excellence in teaching & excellence in Christianity firm discipline & approachable <p>BALANCE IN THE CURRICULUM</p> <ul style="list-style-type: none"> academic development & development in other areas normative (what should) & reality (what is) training theoretical frameworks & practical applications conservatism & progressiveness global (subjective) evaluation & exact (objective) measurement individuality & intertwinement of subjects deductive & inductive methods individualized & group instruction freedom & structure in classroom <ul style="list-style-type: none"> self-activity & group projects creativity & discipline rote learning & lateral thinking transmitter of facts & facilitator lecturing & dialogue creative & structured approaches

HISTORICAL OVERVIEW OF CHRISTIAN EDUCATION SOUTH AFRICA (CESA): 1984-1993

Part 1 : ACE roots

*The 48 unregistered schools associated with the born again Christian movement are horrified at the news that they must close forthwith or face prosecution
(Vosloo, The Pretoria News, 13 January 1989:3).*

*After mounting tension following last week's summary closure of the 48 schools, an ACE delegation flew to Cape Town yesterday for urgent talks with the Minister of Education
(Van Hees, The Citizen, 21 January 1989:1).*

*Following the threat by the Department of Education and Culture to close 48 Christian schools, representatives of Accelerated Christian Education (South Africa) met with Minister Piet Clase ...
As a result of the negotiations, the Minister agreed to withdraw the letters of closure, and to give clear guidelines to schools as to what would be required of them
(Falcke, Family News, March 1989:5).*

INTRODUCTION

The fastest growth in private Christian schools in South Africa since the 1980's has been amongst the evangelical Protestant private school movement.¹ A few Reformed Christian schools were established in South Africa, but more significant growth took place in evangelical Christian school circles during the past decade. Since the mid-1980's, a group of charismatic Christian private schools, affiliated with an organization called **Christian Education South Africa (CESA)**, surpassed the growth of all other Christian schools in South Africa.

In chapter 2 the philosophical groundwork for assessing Christian education was done. In chapter 3 criteria for assessing Christian education were developed. These criteria will subsequently be applied to CESA schools. CESA, originally known as **Accelerated Christian Education (South Africa)** or **ACE(SA)**, will be the focal point of this and the next chapter.² Because **ACE** played such a major role in the establishment and development of Christian Education South Africa, the ACE programme will be carefully investigated in this chapter.

The newspaper extracts, that appeared on the previous page, refer to the CESA (or ACE) schools. The extensive media coverage these 'born again' schools received during the first quarter of 1989 resulted in many parents and educators being eager to know more about CESA and its operation. Government dissatisfaction regarding the American-based ACE curriculum further emphasized the need for an objective and comprehensive evaluation of CESA schools, as well as an evaluation of the ACE programme upon which the curricula of most CESA schools were based at that time.

¹ See Table 1.1 (§ 1.3.1.1) on private school categories in South Africa and § 2.1.3.5 on Christian sub-groupings.

² Because CESA schools were originally known as ACE schools, the use of different names may be confusing. For the sake of uniformity, 'CESA' will be used to refer to these schools in general, even before the actual change of name took place in 1989. More details about the chronology of events will be given in chapter 5.

The *birth, development, operation, philosophy of education, curriculum and methodology* of Accelerated Christian Education (ACE) are presented in this chapter as part 1. The next chapter comprises part 2 and will concentrate on the *birth, development, operation* and subsequent *decline* of CESA in South Africa. Together chapters 4 and 5 portray the history of CESA from 1984-1993 : Part 1 provides an interpretive framework within which part 2, CESA's history, can be investigated and understood.

4.1 THE CONNECTION BETWEEN CESA AND ACE

In order to understand the historical roots of CESA, its relationship with ACE needs to receive attention first. Until such time as CESA is discussed in greater detail in chapters 5 and 6; a brief description of this organization is necessary.

4.1.1 BRIEF DESCRIPTION OF CESA

CESA is an interdenominational, multi-racial, non-profit organization, previously known as ACE(SA). It operates as an 'umbrella body' representing the needs and interests of between 50 to 100 member schools in South Africa. Two empirical studies (reflected in chapter 6) showed that most CESA schools represented charismatic-evangelical belief systems and operated as ministries of particular churches or fellowships. CESA schools professed to maintain high academic standards by offering very favourable pupil-teacher ratios, resulting in pupils receiving substantial individual attention.

The major difference between CESA and other Christian schools is found in their ultimate aim of education : to guide pupils towards spiritual maturity. In CESA schools 'discipling' of pupils takes preference over their academic development.³ CESA believes that a child is only able to reach its full potential, within a living relationship with Jesus Christ. CESA schools believe that biblical principles and values should be

³ The term 'discipling' is commonly used amongst evangelical Christians, and refers to the 'making of a disciple'.

fully integrated into and form the basis of all curricula, practical classroom practice and daily living.

The above description should provide sufficient information to the reader to appreciate the background to and historical roots of the organization discussed in this chapter. CESA itself will be discussed in detail in chapters 5 and 6. For the purposes of this dissertation, the following brief description of CESA schools is given :



Christian Education South Africa (CESA) schools are private, Christian (predominantly charismatic), fee-paying, racially mixed (open) schools of which most are registered with white educational departments. Most CESA primary schools use the ACE programme as part of their study material.

In this chapter it will become evident that CESA's roots are inextricably interwoven with the American-based system ACE system, which provided the initial spring board for Christian Education South Africa. Ironically enough, CESA's continued dependence upon ACE eventually hampered its free development and precipitated its subsequent decline.

4.1.2 BRIEF DESCRIPTION OF ACE

ACE is an American fundamentalist educational organization with headquarters in Lewisville, Texas. ⁴ ACE publishes curriculum material for Christian schools all over the world, grades K-12 (that is, grade 0 in pre-school up to standard 10) as well as college material. It claims that its curriculum is 'the most completely Christian curriculum on the market' (ACE 1984a:16).

The ACE programme is an **individualized** system of instruction used by thousands of churches in the USA and many foreign countries. ACE believes that it provides a 'programme of learning with academic excellence for students of every ability' (ACE

⁴ For a complete evaluation of Accelerated Christian Education, see Bramble's (1984) thesis on ACE.

information brochure, undated:4). ACE operates as a for-profit corporation with a network of thousands of entrepreneurs who pay for their use of the ACE system.

Certain aspects of ACE will be discussed in greater detail in this chapter, such as the development of ACE, its operation, educational philosophy, curriculum and methodology.

4.1.3 RELATIONSHIPS : CESA, ACE AND OTHER ORGANIZATIONS

4.1.3.1 CESA's connection with ACE

It is important to note that



CESA schools are not equivalent to ACE schools.

Yet, in 1992, a number of CESA schools were still using ACE study material to a large extent.

The reason for including such a considerable discussion on the ACE programme in this study is because the CESA school movement has its roots deeply planted within the ACE system. Most CESA schools started off as fully-fledged ACE schools. One could even say that ACE gave birth to CESA. It is, therefore, essential to investigate the ACE programme and its connection and relationship to CESA, whenever CESA's history is under discussion.

During the mid-1980's a number of Christian private schools in South Africa were registered with the international ACE(USA). Each school signed a contract and paid a fee which entitled them to purchase ACE study material. During 1988 the South African ACE schools felt a need to become more independent of the international organization. This led to the foundation of a separate organization, Accelerated Christian Education South Africa or ACE(SA). Yet, because the schools were using the ACE curriculum and were bound by the agreement which they have signed with ACE(USA), the USA organization was still very much in control of the South African

schools.

In order to reduce overseas control even more, it was decided in 1989 to change its name from ACE(SA) to **Christian Education South Africa (CESA)**. CESA's purpose would be to provide an umbrella body for Christian private schools, despite differences in methodologies used by the various schools. CESA would support both ACE and other Christian schools.

In 1989 an event occurred which forced many of these schools to discard their ACE programmes of instruction. A major dispute arose between the educational authorities and ACE schools in South Africa. The government notified 48 ACE schools that their registrations would be suspended, if they did not comply with certain conditions before a particular date. The major point of contention was the phases of the curriculum.

From this time on the methodologies and curricula used by CESA schools were no longer uniform. Each school used a different approach. Some schools discontinued the use of the ACE programme, while others continued to use the ACE curriculum and material to a greater or lesser extent. Therefore, some CESA schools were still ACE schools, while others ceased to have any relationship with ACE.

4.1.3.2 ACE in relation to CSI, AACCS and ACSI

Because of the so-called 'compulsory neutrality' of education in the USA, the Christian school movement - especially in North America and Canada - became particularly well organized. Various authors (Appleby 1989:67 ; Parsons 1987:xi ; Van der Linde 1992:2) identify three major private Christian school organizations in the USA.

The first (and oldest) association of Christian schools is **Christian Schools International (CSI)**, founded in 1920 in Chicago (Appleby 1989:67). It was previously known as the National Union of Christian Schools (NUCS) and became known as CSI in 1978 (Schindler & Pyle 1979:37 ; Van Brummelen 1986:1,74 ; Parsons 1987:xii ; Oppewal & DeBoer 1984:58). CSI primarily serves Christian Reformed (Calvinist) schools and

does not attract fundamentalist schools. CSI has its headquarters in Grand Rapids, Michigan. Amongst its members is the well-known author, Van Brummelen from British Columbia and other Calvinist Christians. In 1983, CSI counted 72 443 pupils in 379 schools (Education Week 1983a:14). According to Van der Linde (1992:2), CSI is the most 'liberal' of the associations mentioned in this section.

The second group, the American Association of Christian Schools (AACS), was founded in 1972 (Appleby 1989:67). Formerly based in Normal, Illinois, AACS is now based in Fairfax, Virginia. According to Parsons (1987:xi), AACS attracts fundamentalist church-sponsored schools and charismatics are excluded from its membership. In 1983, AACS reports 166 734 pupils in 1 105 schools (Education Week 1983a:14). In 1987, Parsons (1987:xi) reports that the association serves 1 200 schools with 170 000 pupils.⁵

In 1978, a merger of several small associations took place, forming the third major group, the Association of Christian Schools International (ACSI). ACSI is based in La Habra, California and is the largest Christian school association (Appleby 1989:67). In 1983, ACSI reports that its 1 933 member schools enrolled 337 554 students, including preschool and some college students (Education Week 1983a:14). In 1987, ACSI served 2 500 schools with about 420 000 pupils (Parsons 1987:xi). Appleby (1989:67) mentions a figure of 320 950 students in ACSI schools and colleges for 1989. ACSI supports a broad spectrum of doctrinal positions, from the fundamentalists (such as ACE) to the moderates to the charismatics.⁶ Its director is dr Paul Kienel. ACSI is related to the Southern Baptist Church and is very popular in the so-called 'Bible belt' in the southern states (Van der Linde 1992:2).

These three associations monitor legislation at the state and federal levels, provide legal assistance, offer school and teacher accreditation and professional training, sponsor national competitions in athletics, academic debates, music and Bible studies.

⁵ Appleby (1989:67) reports 175 000 pupils in AACS schools in 1982.

⁶ ACSI (International) has been involved in CESA conferences in South Africa since 1992 and offered assistance to CESA (which represents mostly charismatic Christian schools in South Africa).

ACE could best be grouped together with ASCI.⁷ Both ACE and ASCI strongly propagate biblical and creationistic views throughout their curriculum materials.

4.1.4 CLARIFYING FUTURE ABBREVIATIONS

In order to facilitate easier reading, the different abbreviations which will be referred to in the remainder of this dissertation, will once more be stated :⁸



- CESA refers to the organization *Christian Education South Africa*, an umbrella body for private Christian schools.
- ACE refers to *Accelerated Christian Education*.
It either refers to the *programme* or the complete *system*.
- ACE(USA) refers to a profit-making American-based *organization* which develops and markets the ACE programme and establishes new ACE schools internationally.
- ACE(SA), *presently*, refers to a South African franchise of ACE(USA), which is situated in Glenashley (Natal) and sells ACE curriculum and materials to Southern African schools.
ACE(SA) was the predecessor of CESA, but since 1990, CESA and ACE(SA) do not refer to the same organization.

4.2 ACE : ITS BIRTH, DEVELOPMENT AND PRESENT OPERATION

4.2.1 THE FOUNDER OF ACE

ACE was founded by dr Donald R Howard and his wife in Garland, Texas in 1970

⁷ In 1983 ACE had 5188 schools internationally. Unfortunately the number of pupils for 1983 is not available. For more ACE statistics, see § 4.2.2.

⁸ See also List of Abbreviations.

(ACE 1979b:8). Prior to this, Howard spent three years in the United States Marine Corps. He then graduated from Washburn University (Topeka, Kansas), Talbot Theological Seminary (Los Angeles, California) and Bob Jones University (Greenville, South Carolina). His doctoral thesis is entitled 'An investigation of the secular school relative to the needs of the Christian community'. It is described as 'an extensive apologetic to the Christian school and, no doubt, the most thorough treatment of the subject in contemporary literature' (Bramble 1984:68).

According to an ACE information brochure (undated:4), Howard has been active in Christian work as a pastor, evangelist, teacher, conference speaker and college administrator. He is the founder and president of ACE International and has served as pastor of the First Baptist Church of Commerce (California), as teacher at Tabernacle Christian Schools and Bible Institute (Greenville, South Carolina), as vice president of the University of Plano (Texas) and as president of Dallas Christian Academy (Texas). Furthermore, he is the founder and the president of Calvary College (Letcher, Kentucky), the president of the International Institute of Dallas (Texas) and serves on the board of Freedom University. Howard is also the author of various books, such as 'Rebirth of our nation'(1979) and 'World Awakening'(1988).

4.2.2 THE BIRTH AND DEVELOPMENT OF ACE

ACE started in 1970 when Howard and his wife were determined to discover how children learn and how to help them learn. They became interested in alternative schools when their son failed first grade in a public school (Parsons 1987:65). Borrowing the concept of multi-level instruction of the old one-room schoolhouse, the Howards pioneered the development of a curriculum that could be implemented by a small staff (ACE 1984a:14). Together they planned, selected and developed 'self-instructional, individually pre-scribed, continuous progress material' for the first ACE school which started with 45 children of which three were the Howards' own children (ACE 1979b:8 ; ACE 1987c:v ; Fleming & Hunt 1987:518). They believed that the needs of every individual were met in the Christian school which they started in September 1970. They were joined by dr Ronald E Johnson, who had been a public school principal and a member of the Arizona Governor's Commission on Textbooks.

The Howards shared their vision for a Christian school with other parents and pastors, with the result that in 1971 there were 5 schools. In 1972, 49 schools; in 1973, 249; in 1974, 479 and so forth. Pupils using the ACE programme increased from 45 in 1970 to 4 000 by 1972, 30 000 by 1974, 80 000 by 1976 and 275 000 by 1980 (ACE 1987c:v ; Rose 1988:xiii). The rapid growth in the number of ACE schools continued. Curriculum development and publishing were initiated in 1973. In 1974 educators' conventions were conducted in numerous states in America. Overseas growth began during 1975 (ACE 1987c:v). In 1981, there were 4250 schools using the ACE curriculum, most of them run by local churches. In 1983 there were 5188 ACE schools across the world. More than 500 of these were schools in 63 countries outside the USA (ACE 1984a:8). ⁹ Some of these schools were small, enrolling only a few students and operating out of church basements. Others were situated in more modern Christian education facilities in churches, while other larger schools were housed in modern school buildings. According to Parsons, Howard and Johnson owned all the stock and directed about 200 employees. By 1983 the 'school-in-a-kit company' had grown to a fifteen-million-a-year operation with outlets in countries all over the world (Parsons 1987:66).

In 1987 the international outreach resulted in schools in 89 countries. In 1988 more than 6000 schools in 92 countries worldwide were using the ACE programme, 27 co-ordinators were serving ACE full time in various countries, 108 ACE consultants were on call to perform school visits and conduct training sessions and 900 pastors and principals were assisting others in opening new ACE schools (ACE 1988:8). By 1988 ACE staff members had trained more than 50 000 professionals worldwide in the operation of Christian schools (ACE 1988:15).

In 1994 ACE does not only offer a complete pre-packaged curriculum in the form of self-instructional Packets of Accelerated Christian Education (PACES), it also incorporates video-interactive computer software for enrichment and enhancement of Mathematics and language skills.

⁹ Bramble's (1984:50) statistics on the growth in the number of ACE schools do not correlate with figures published by ACE. ACE's figures have been accepted as the truth.

4.2.3 ACE : ITS OPERATION AND ORGANIZATION

ACE is situated in Lewisville, Texas. The four acre complex houses administrative and general offices, warehouses, the Pilot School of Tomorrow and the International Institute of ACE. The ACE administration consists of the following departments : Operations, academics, sales and services, 'acceletronics', school supply and 'comptroller'.

The main warehouse and central distribution point for the USA is also located in Lewisville. ACE material is supplied from large warehouses all across the world. Fifteen of these warehouses are supplying 1100 schools outside the United States. Six of these warehouses are situated in India and the rest are in Canada, Australia, Great Britain, Nigeria, Zambia, Ghana, the Philippines, Zimbabwe and South Africa. ¹⁰ ACE does not operate through any agents or middlemen.

ACE is centrally organized and controlled from its headquarters in Lewisville. Decisions and policy are made at headquarters. The United States, Alaska and Canada, as well as other countries in the world, have been divided into regions, each with its own regional co-ordinator who reports to the national co-ordinator. Co-ordinators are responsible for visiting schools annually to evaluate their progress and file a report. Co-ordinators give advice and assistance and promote ACE schools.

Any school that intends to use the ACE programme, has to sign a purchase agreement and pay a certain fee. The agreement stipulates that during the years the agreement is in force, 'only approved ACE curriculum, equipment, materials and procedures shall be used' (ACE 1984b:3). In addition, a maintenance fee per pupil per month is also required for a period of three years. Staff members are also required to sign the ACE statement of faith. The curriculum material may not be copied or altered in any way. Strict control is imposed on schools using the ACE programme.

¹⁰ The first ACE school in South Africa was started in 1984. Within four years the number of private Christian schools that used the ACE programme had grown to 87 in 1989. See chapter 5 for more details.

ACE is its own publisher, supplier and distributor.¹¹ According to Bramble (1984:53), ACE has become a multi-million dollar international operation in less than a decade. It is also operating its own centralized training centre, and conducts regional training of supervisors and monitors. Any church who wishes to start an ACE school, is expected to send their pastor and principal to receive a week of intensive training at this centre.

Furthermore, ACE sponsors national and regional school conventions on a regular basis. Each year more than 4000 pupils take part in 129 events at the ACE International Student Leadership Convention. The events include music, speech, art, athletics, academics, various skills and aspects of the ministry (such as preaching).

ACE believes that pupils should be prepared for the high technology computer age of the 21st century. ACE, therefore, combines the traditional one-room school with completely individualized computer networking, a diagnostically prescribed curriculum, computer-enhanced learning, computerized testing, and a paper-free record keeping system (ACE 1988:1).

The ACE 'Pilot School of Tomorrow', housed at the ACE international complex in Lewisville, is a comprehensive model of the 21st century school with a completely individualized programme for each pupil. It utilizes the 'very latest high technology electronic equipment combined with the most advanced diagnosed and prescribed curriculum'. At this school pupils have the opportunity to first work through the self-instructional PACEs, score their activities and tests and then proceed to a computer for enrichment and enhancement through 'screened integrated academic software' (ACE 1988:2). This software reinforces mathematical concepts and principles, as well as language and spelling skills.

¹¹ ACE competes with other Christian education publishers such as A Beka Books, that started publishing in 1975, and Bob Jones University (BJU) Press that started publishing textbooks in 1974 (Parsons 1987:42).

4.3 ACE : ITS PHILOSOPHY OF EDUCATION

4.3.1 THE WORLD AND LIFE VIEW OF THE ACE FOUNDERS, AS PORTRAYED IN THE ACE STATEMENT OF FAITH

ACE takes a fundamental position on the major doctrines of faith.¹² Its doctrinal position is openly taught in all its courses and is outlined in their **Statement of Faith and Practice** (The International Institute 1983:6,7 ; Howard 1988:21 ; ACE 1988:20).

ACE believes in and teaches

- the inspiration of the Bible, equally in all its parts and without error in its origin
- the one God, eternally existent Father, Son and Holy Spirit, who created man by a direct, immediate act
- the pre-existence, incarnation, virgin birth, sinless life, miracles, substitutionary death, bodily resurrection, ascension to heaven, and second coming of the Lord Jesus Christ
- the fall of man, the need of regeneration by the operation of the Holy Spirit through personal faith in Jesus Christ as Saviour on the basis of grace alone, and the resurrection of all to life or damnation
- the spiritual relationship of all believers in the Lord Jesus Christ, living a life of righteous works, separated from the world, witnessing of His saving grace through the ministry of the Holy Spirit.

ACE's fundamental approach is clearly noticeable from its **Statement of Practice** which states that ACE believes that

- a Christian is called to be separated from the world and to abstain from

¹² In the USA the ACE programme is most popular amongst the fundamentalists (that is, the Baptists). In South Africa the trend seems to be different, as the ACE system is most popular amongst schools affiliated to interdenominational, charismatic churches and fellowships.

questionable practices

- a Christian should have an appearance that is not conformed to this world (Rom 12:2). Modest clothing, appropriate hair styles, and general deference to the tastes of fundamental Christians would properly express the intent to be conformed to the image of Christ
- while they are able to be very careful about their own appearance and conduct, the Bible commands that they 'judge not' and that Christian love characterize their relationships with other Christians (Rom 14:13). They would, therefore, avoid a critical attitude and an un-Christian conversation about other Christians
- while they may disagree on minor matters of doctrine (not those in the Statement of Faith), it is a matter of both wisdom and biblical command that they 'avoid doubtful disputations' in their dealings with those of other convictions (Rom 14:1).

ACE is a multi-denominational organization. According to Howard (1985:24), the ACE statement of faith covers Biblical principles and truths that all Bible-believing Christians basically accept and consider 'essential'. He does acknowledge that there must be Christian liberty regarding things which are not 'essential to faith'.

ACE is not an association, but a publisher that produces curriculum and materials and provides Christian educational training in relation to the ACE statement of faith (Howard 1985:25). When a church signs the ACE purchase agreement to start a new school, that church identifies with the fundamentals of the ACE statement of faith. Those who participate in ACE educational meetings may hold unique beliefs, but most of them agree about the ACE 'essentials'.

Bramble (1984:52), however, describes ACE as a 'fundamental and a separatist organization'. According to him, ACE will not knowingly associate themselves with any particular denomination or any church that is affiliated with the National or World Council of Churches or with any church or organization that holds a doctrinal position inconsistent with their own.

4.3.2 ACE'S PHILOSOPHY OF EDUCATION

4.3.2.1 Setting the stage :

The link between revival and Christian education

The following two quotations taken from Howard's book, 'Rebirth of our nation', illustrates the general philosophy of education of ACE :

The great revivals of history were a direct result of Christian education, and the depth and duration of the revival was in direct relation to the depth and duration of that Christian education (Howard 1979:214).

Howard (1979:216) continues to explain what is meant by 'revival' :

When God's people are empowered by God's Holy Spirit and enlightened by the fundamentals of the Word of God, God's people, separated from the world, become people of character and power, a dynamic people, a major prominent influence in the culture. When the Word of God emanates through the people of God, this Word and God's people become a dominant influence in the culture. When God's people and God's Word are the dominant force in the culture, that is revival.

In terms of ACE thinking, revival is equated with God's people becoming a dominant influence in a culture. ¹³

The ultimate goal of the ACE programme is *world revival* and *evangelization* (ACE 1988:9 ; Bramble 1984:62). The ACE motto, 'As go the schools; so goes the nation', illustrates clearly the ACE belief regarding the direct relationship between education and the direction of a nation. ¹⁴ Against this background, important aspects of the ACE educational philosophy will now be discussed.

4.3.2.2 Key aspects of the ACE educational philosophy

According to Bramble (1984:97), the ACE philosophy is based on three premises:

¹³ This view of revival is, however, not generally acceptable (Bramble 1984:76).

¹⁴ Bramble (1984:82) believes it is more precise to say 'as goes the nation; so go the schools'.

- The world is God's creation (Ps 24:1).
- God gave man responsibilities (Gen 1:1,26-28).
- Man requires preparation to meet these responsibilities.

According to ACE philosophy there are five basic needs which all pupils have and which have to be addressed in education : A spiritual need, a need for approval, understanding, appreciation from others and a need to feel important. Furthermore ACE sets out seven training objectives for pupils : Self-discovery, self-acceptance, self-confidence, problem-solving (learning to deal with problems as they arise), making and keeping friend, achievement and success.

Learning, rather than teaching, plays a major role in the ACE philosophy of education. ACE believes that it is a false premise that learning is taking place just because a 'body with a degree' stands in front of pupils and speaks words. It's also a false assumption that every pupil in a class is at the same level of understanding. ACE also believes that chronological age does not determine academic level or maturity (Johnson, quoted by Parsons 1987:66). The child should interact with the curriculum materials on his own with only as much teacher guidance as he requires.

Learning must be based upon Scriptural rather than secular principles and Christian precepts must be built into the curriculum, rather than tacked on as a separate subject. ... Learning - not teaching - is the vital issue in education. As a child takes responsibility for learning, his learning increases. By setting goals with measurable achievement at each step, a child can be taught to assume responsibility for the amount and quality of his learning. As his knowledge increases, his sense of accomplishment grows. Self-motivation, increased skill, and good study habits are by-products of the educational process. Each child is unique. Each has different capabilities, varied past experiences, and special interests. Therefore, teaching materials must provide a way for each child to develop according to his own ability at his own rate (ACE 1984a:14,15).

The curriculum is the main source of learning, not the teacher ... Learning should not be dependent on a teacher's store of knowledge. (ACE material, quoted by Bramble 1984:106).

It is clear that the central tenet of the ACE system is Howard's radical belief that learning is more important than teaching in the educational process. Howard contends

that pupils learn more effectively by working out of a book at their own speed than by listening to a teacher who, by necessity, must keep the class at a common plateau (Parsons 1987:66). ACE's concept of **individualization** means that each pupil is moving through the curriculum at his/her own rate. Yet, as Bramble (1984:106) remarks, no attempt is made to individualize the scope, or content of the curriculum, or to individualize the approach to learning.

ACE claims that its educational philosophy is **biblical**, as its curricula and programmes are based upon a biblical framework and philosophy. According to Johnson (1987: 520), ACE vice-president of development, ACE does not separate its curriculum into secular and sacred. It believes that education should be **directive** and non-speculative and the final interpretation of facts and events should not be left up to immature, inexperienced minds, as is the case in many secular curricula.

In its curriculum special emphasis is placed upon the creation and the sovereign control of Jesus Christ in whom all true knowledge, understanding and wisdom reside (The International Institute 1983:7). Pupils are encouraged to develop a **biblical philosophy of life**. ACE's aim is not merely to provide an education in a Christian environment, rather to develop every person to attain his Christ-given potential. Curriculum materials are written by a team of professionals who were trained to 'screen out humanism'. Their work is based upon **biblical absolutes** which permeate ACE philosophy and methods (Howard 1985:33).

In choosing sources of **academic authority** and references, ACE writers refer to many standard publishers for basic facts and criticisms. Yet, they rely more heavily on reputable conservative sources whose work and criticism reflect theistic philosophical beliefs. ACE does not subscribe to academic works simply because they are considered to be scholarly or critical. The sources they respect should at least be **pro-family, pro-life, pro-marriage and pro-church** (Johnson 1987:520).

ACE professes to be both academically sound and Christian. ACE (Information brochure undated:4 ; 1984b:15) boasts the following unique characteristics :

- **ACE material is prescribed individually and ACE is individualized.**
It is designed to facilitate learning through self-instructional materials requiring a minimum of adult supervision, while enabling pupils with varied abilities to advance academically.
- **ACE material is accelerated.**
Each individual student is allowed to progress at his own pace through the modules of the curriculum. ACE material allows continuous progress. The learning-limited are never left behind; the gifted are never held back.
- **ACE is achievement oriented.**
Its programme is based on a procedure that rewards success in academic achievement. Since learning tools are tailored to the pupil's ability and not his age, a high degree of success is possible. In 1983 the California Achievement Test (CAT) was administered to 7428 pupils in 177 ACE schools in the USA, using the ACE curriculum four or more years. 65% of these pupils scored higher than pupils in the norm group (ACE 1984a:17).
- **ACE builds self-discipline.**
Goal and progress charts encourage and develop self-discipline.
- **ACE is Christian.**
The curriculum has been developed by Christian educators and teachers, the Bible is the basis of all ACE text material, the curriculum represents absolute values and all curriculum materials are Bible-centred and theistic. All teachers and staff are to be born-again and 'separated unto Christian living'.

ACE views the **Christian school** not as an arm of the church, but as '**the church in action**'. ACE believes that the Bible establishes only two institutions with lifetime training responsibilities - the home and the church. Scripture delegates no authority to government regarding education of God's people. Within a Christian school, the church provides godly instruction seven days a week and, following the example of Jesus, daily teaches 'in the temple' (Luk 19:47 ; 22:53).

In the opinion of ACE, the conventional classroom is based upon a philosophy of conformity to the group. It forces an equality of teaching upon an inequality of learners. The uniqueness of the individual is sacrificed for the expediency and convenience of grouping (Howard 1985:7). ACE views individualism as theistic.

In the ACE one-to-one relationship, there is no fear of embarrassment, public correction or reproof. Discipline is maintained through built-in controls, incentives and motivation.¹⁵

Furthermore, the ACE programme emphasizes the importance of **character building**.

The school is far more than academics. ACE specializes in character development : it's training in Christian commitment, building Christian leadership and training in wisdom (Howard 1985:10).

ACE propagates that its education is 'back to God, back to parents, back to basics and back to the individual'. Their theme is 'reaching the world in this generation through trained Christian leaders' (ACE 1988:8).

The heart of the ACE philosophy of education is found in its '**philosophy of learning**' which may be summarized in the so-called 'five laws of the learner'.

4.3.2.3 Five laws of the learner

In most of the ACE training material, staff are repeatedly reminded of the so-called '**laws of the learner**'. The Procedures Manual (1984b:9 and 1989:iii-v) sets out these five laws as follows :

Law #1 : The pupil must be on a level of curriculum where he can perform.¹⁶

Law #2 : The pupil must set reasonable goals he can achieve in a prescribed period of time.

Law #3 : The pupil must be controlled and motivated to assimilate, use, or

¹⁵ See § 4.4.3.4 for more information on discipline.

¹⁶ See also diagnostic tests in § 4.4.3.3.

experience the material.

Law #4 : The pupil's learning must be measurable.

Law #5 : The pupil's learning must be rewarded.

ACE (1984b:9) maintains that each of these laws is related to a basic Scriptural principle :

Law #1 : Level acknowledges that all are different : 'To whom much is given, much is required'.

Law #2 : Goals reflect good judgement : 'Sitting down to count the cost'.

Law #3 : Control acknowledges the necessity for discipline, guidance and responsible leadership. 'Train up a child in the way he should go...'

Law #4 : Motivation is that inner desire prompted by the Spirit-filled supervisor : 'Reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'

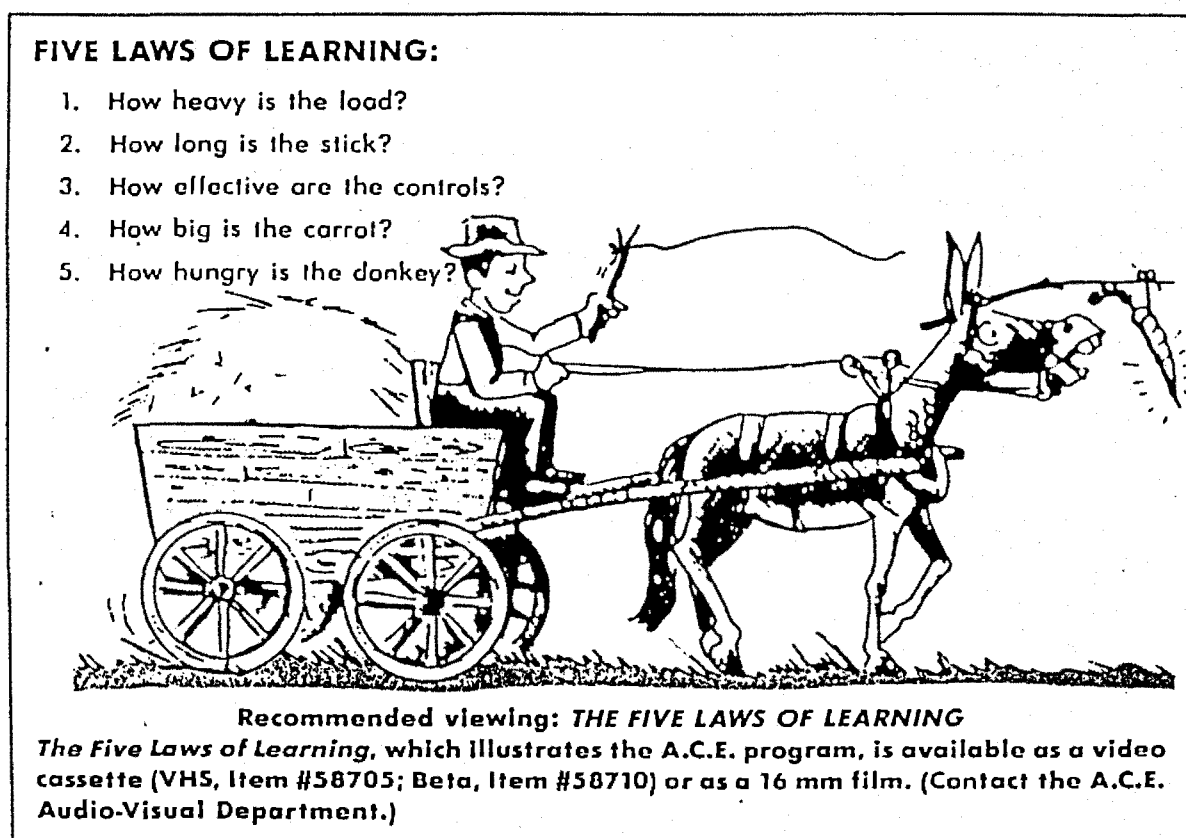
Laws #5 : Measurable results and reward relate to accountability : 'We shall all stand before the judgement seat of Christ to receive ...'

ACE illustrates the five laws with a drawing of a donkey and a cart, as shown in Figure 4.1 on the next page. The cart contains a load of hay and a man with a whip sits in the driver's seat of the cart. A stick is fastened between the donkey's ears and projects forward beyond his nose. A carrot dangles on the end of the stick. ACE explains the drawing as follows : The donkey represents the *child* [not a very biblical image of a child - MN]; the cart represents the level of *curriculum*; the driver with the whip represents the *control*; the length of the stick represents the *goal* and the carrot represents the motivation and the *reward*.

The researcher agrees with Bramble (1984:110) that, apart from the diagram, the 'five laws of the learner' make good sense and state some basic educational principles.

Figure 4.1 : Five laws of the learner

(Source : ACE 1989:III-5)



4.4 THE ACE CURRICULUM

4.4.1 ACE EDUCATIONAL STRUCTURE

Similarly to the South African educational structure, ACE also distinguishes between pre-primary (referred to as grade 0), primary and secondary phases. The various grades are referred to as follows :

Grade 0 :	Pre-primary
Grades 1 - 2 :	Lower primary
Grade 3 :	Upper primary
Grades 4 - 6 :	Elementary
Grades 7 - 9 :	Junior high
Grades 10 - 12 :	Advanced.

Before the intervention of South African educational authorities in 1989, phases in South African ACE schools were divided as follows ¹⁷ :

- Pre-primary : Grade 0
- Primary : Grade 1 : Pupils taught to read within 6 months
Grade 2 - standard 1 : Junior Learning Centre (JLC)
Standards 2 - 5 : Senior Learning Centre (SLC)
- Secondary : Standards 6 - 10.

The pre-packaged curriculum of ACE provides material for all grades and standards, ranging from grade 0 (kindergarten) through to grade 12 (standard 10) and on into junior college. The ACE pre-primary phase concentrates on school readiness and preparation of the child to learn how to read. ACE offers the 'Ace and Christi programme' and the 'ABC's of ACE learning-to-read programme'. The ABC's of ACE uses a reading machine to teach the children to read.

The primary and secondary phases of the ACE curriculum are divided into levels of individualized and independent learning modules (PACEs).

The first edition (1973) of the ACE curriculum proved to be geared towards the below-average child (Howard 1982:48 ; ACE 1983a:16 ; Parsons 1987:41). Pupils with IQ's above 100 were bored with the material. As a result, the first PACEs of the second edition were hurried off the press in 1974. This edition proved to be geared towards the above-average child. Both editions were filled with errors (ACE 1983a:4;

¹⁷ After intervention by the South African educational authorities, many CESA schools abandoned the ACE curriculum, because its phases that did not correspond with the phases of the prescribed South African core curriculum.

Parsons 1987:42).

The first PACE of the third edition was published in 1977. By 1983, third edition PACEs up to the seventh level of the curriculum were completed (ACE 1983a:4). Estimated costs for the completed third edition curriculum was over twenty million dollars (ACE 1983a:4). According to Parsons (1987:42) the workbooks of this edition were better written, more colourful and typographically 'cleaner'.

The third edition did not only provide for the average and below-average pupils like the previous two editions, but was geared to reach the average, the very slow and the very bright pupils in order for all to achieve their optimum learning potential. It provided a multi-track system that could simultaneously reach low (IQ around 60) and high-level (IQ around 140) pupils, as well as provide a track for each pupil in between (Howard 1982:48). The multi-track system was based upon the words of Jesus in Luk 12:48b,

from the one who has been entrusted with much, much more will be asked ...

and was designed to

meet every pupil at his level of capability and broaden the scope of his learning while he matures adequately to advance confidently to the next level (ACE 1987c:I-7).

Figure 4.2, on the next page, illustrates the multi-track ACE curriculum and the projected mastery of grade levels according to the IQ of pupils.

Figure 4.3, on page 221, illustrates the core and elective modules of the ACE third edition curriculum. The basic core curriculum consists of Mathematics, English, Social Studies, Science and Word Building modules. The expanded curriculum consists of elective modules such as Bible Reading, God's World, Animal Science, Literature and Creative Writing.

Figure 4.2 : ACE multi-track system

(Source : ACE 1983a:20)

MULTI-TRACK curriculum

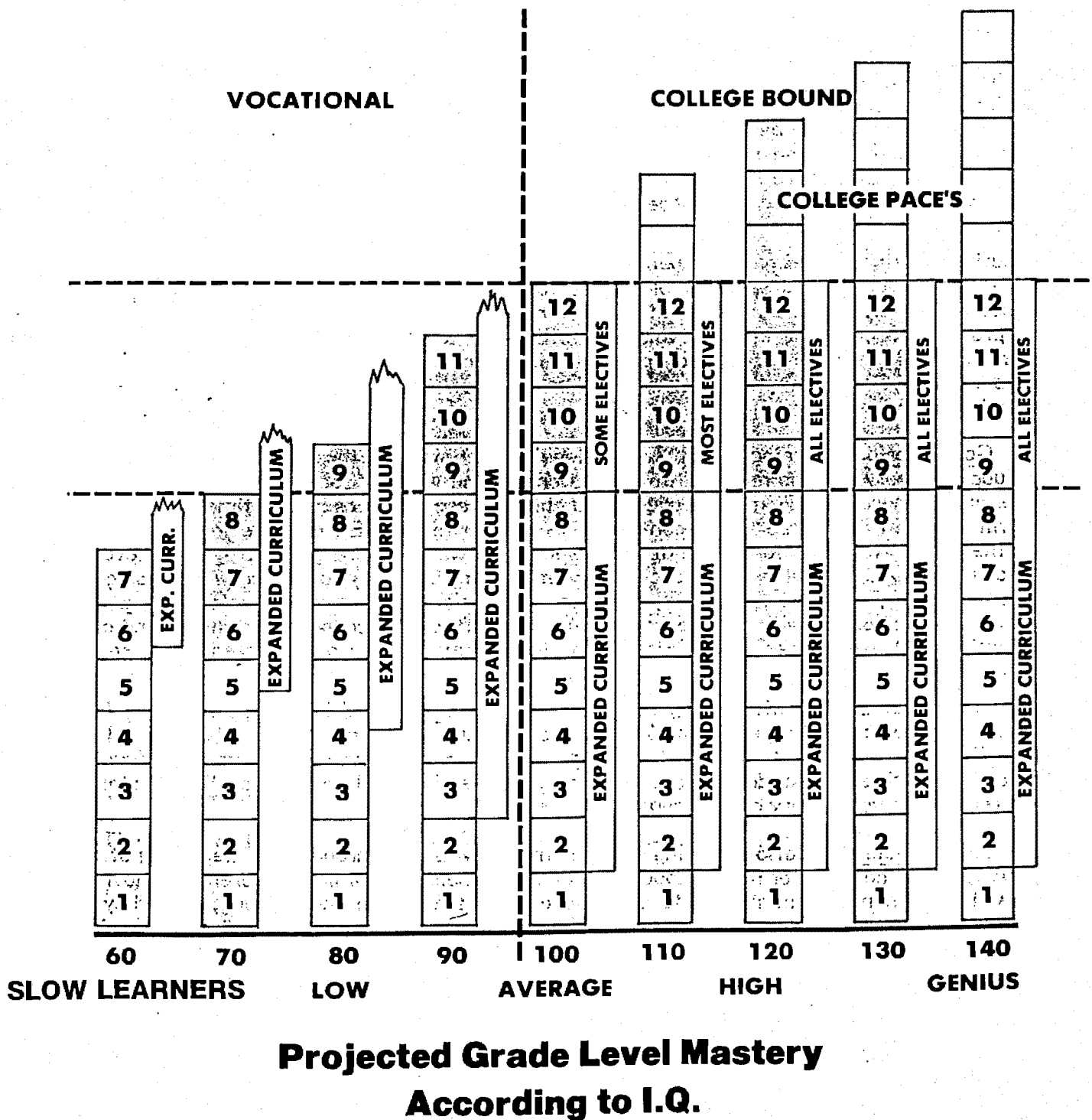
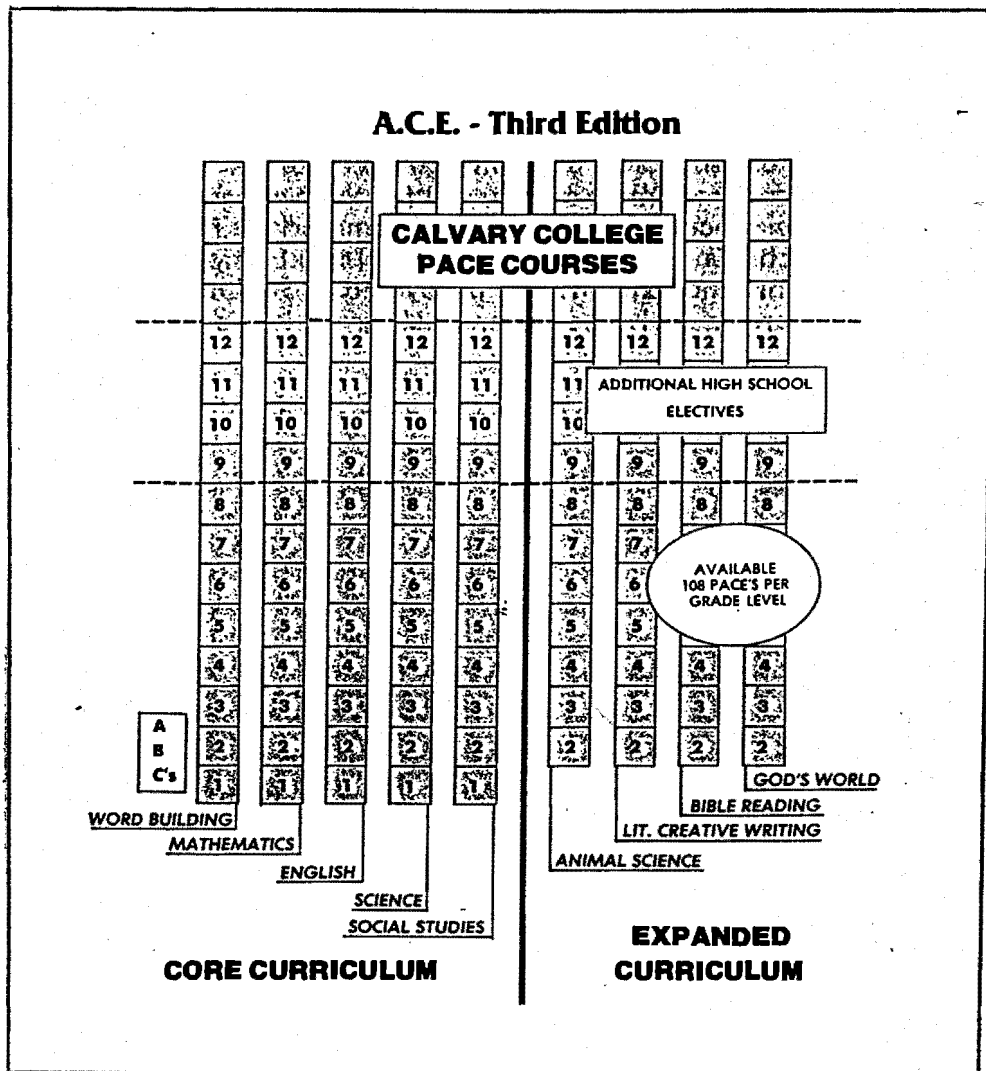


Figure 4.3 : ACE third edition curriculum

(Sources : ACE 1983a:17 ; ACE 1987c:I-5)



Pupils who have completed their ACE schooling have the opportunity to continue with tertiary Christian education, using the same approach as the ACE programme used. Such tertiary education is provided at the Calvary College in Letcher, Kentucky and the International Institute of Dallas in Texas.

4.4.2 ACE EDUCATIONAL OBJECTIVES

As has been mentioned in § 4.3.2.1, the ultimate goal of the total ACE programme is to achieve revival and the evangelization of the world through trained Christian

leaders. A secondary goal of ACE is to have 'a **Christian school** in every Bible-believing church in the world' (ACE 1988:9 ; Bramble 1984:62).

'Learning how to live' seems to be the main objective of education for ACE (Bramble 1984:98). Other ACE **curriculum objectives** include Christian principles, biblical values, scriptural saturation, memorization, character development, godly attitudes and academic mastery (ACE 1988:12). The general **spiritual objective** of the academic subjects of the ACE curriculum is

to train the child to see life from God's point of view, to shape attitudes, and to mould character into the image of Christ (ACE 1978:1 and 1979a:1).

The following **perspectives on various subjects** further illustrate the educational objectives of ACE : In the subject *Mathematics*, objective facts are presented about God's orderly world. Languages, such as *English*, emphasize the importance of communication in reaching the world for God. In *Social Studies* the world is presented as being ruled and ordered by God. *History* teaches pupils to see the cause and effect relationships in 'His story'. *Science* presents knowledge and understanding of the principles of Creationism in His universe.

The main **differences** between ACE and other educational programmes are found in ACE's unique *educational philosophy* and various aspects of its *methodology*. The unique aspects of its methodology will now be discussed.

4.4.3 ACE EDUCATIONAL APPROACH AND METHODS

4.4.3.1 Learner-centred approach

The ACE curricula are primarily **learner-centred** and not teacher-centred. ACE places a high premium on independent learning at the learner's own tempo. The **responsibility for learning** is put on the **pupil** and is reflected in the words of Eavey (quoted by ACE in its Procedures Manual 1984b:45) :

One measure of the effectiveness of any teacher is the rate at which he makes himself unnecessary to his pupils ...

ACE believes that teachers are there to facilitate learning. They are trained not to provide answers, but to guide the pupils towards the answers, usually by asking questions. The supervisor should become a leader and 'an inspirer of learning', motivating pupils, encouraging them to believe in themselves and assisting them in learning how to learn.

4.4.3.2 Accelerated learning opportunities

Accelerated learning opportunities are created by allowing each pupil to progress at his own tempo. This is also known as 'accelerated education'.

4.4.3.3 Diagnostic and other tests

Diagnosis refers to the testing by which a pupil's achievement levels are determined (ACE 1984b:14). Whenever a new pupil enters an ACE school, diagnostic tests (in subjects such as Mathematics, English and Spelling) are administered to the pupil. By 'diagnosing' the level of proficiency a pupil has attained in a particular subject, ACE staff are able to identify 'learning gaps' and prescribe the appropriate PACE entry levels for each subject for that individual.

A summary of the range of testing tools used by ACE is given in Table 4.1 which appears on the next page. For each testing tool, the *testing objective*, the appropriate *application age* and the *name of the test* are given.

Table 4.1 : ACE testing tools

(Source : ACE 1987c:II-25)

TESTING OBJECTIVE	AGE	NAME OF TEST
Determine beginner's readiness to learn to read	3 - 7	ABC's of ACE Reading Readiness Test
Determine transfer student's true readiness to read	5	ABC's of ACE Reading Readiness Test
Determine if student is able to read	5 - 7	ABC's of ACE Post Test
Determine aptitude of pupil and help evaluate future potential	All	Test of Cognitive Skills (TCS)
Determine English level of performance	7 and above	ACE English Diagnostic Test
Determine Mathematics level of performance	7 and above	ACE Math Diagnostic Test (levels 1-4) ACE Intermediate Math Diagnostic Test (levels 5-8)
Determine performance levels in Social Studies, Science and Supplementary Reading Programmes	7 and above	ACE Social Studies and Science Diagnostic Test
Determine Word Building performance level	7 and above	ACE Word Building Diagnostic Test
College Entrance Exams	15 and above	ACT & SAT ¹⁸

Schools are advised to let incoming pupils take a nationally **standardized achievement test**, such as the California Achievement Test (CAT), to measure their present level of achievement. Bramble (1984:111) also confirms the use of other tests by ACE, such as the CAT to determine pupils' reading levels as well as the California Basic Skills Test (CBST) for accurate placement in Mathematics.

¹⁸ The full names of these tests are not provided in the source.

4.4.3.4 Goals and controls

Pupils are encouraged to daily set their own goals for work to be done in each of their subjects. These PACE objectives are entered on a card placed in front of the pupil on his office bulletin board. Staff members see to it that these goals are realistic and that they can be achieved in a prescribed period of time. Pupils are also taught how to plan their own 'target test dates'. Pupils who do not complete their goals by the end of the day are required to take their incomplete work home and finish it before the next school day. In such a case they should ask for a homework slip.

Pupils have the responsibility to set and complete reasonable goals; staff members have the responsibility to see that pupils do so. It is in such goal setting that ACE sees its pupils taking responsibility for learning (Bramble 1984:112). The ACE system of controls can best be defined as 'the establishment, supervision, and follow-up of student goal setting requirements' (ACE 1984b:33). Staff members are often reminded not to assume responsibilities belonging to pupils.

In each learning centre a monitor is assigned to specifically check pupils' goals for 'one uninterrupted hour each day'. The monitor's checking helps the supervisor to keep track of the pupil's progress. The supervisor's responsibilities include training pupils to set goals, determining a pupil's readiness to take a PACE test and also praising, encouraging, motivating and disciplining (ACE 1984b:36).

Concerning discipline, Howard is quoted from the ACE Procedures Manual (1984b: 57) as saying :

Discipline is what is done for a student, not what is done to him. It is preventive action. Training a student for leadership requires consistence in love and discipline. By nature, he rebels against controls which suppress his carnal desires. Unchecked by discipline, these desires will lead to a life of "pleasurable" activities, but not productive achievement.

Pupils who violate learning centre procedures, receive penalties for repeated offenses of a minor nature. These may be in the form of **demerits**, which are marked on a Goal Check Report Form and are cancelled at the end of each day, so that pupils may start

with a clean slate each morning. Pupils are also given detention as a measure of corrective action.

Corporal correction (not punishment) is used only when a pupil has failed to exercise self-restraint and to apply Scriptural principles. It is administered only after the matter has been discussed with the father.¹⁹

4.4.3.5 Measuring achievement

Law #4 of the five laws of the learner (§ 4.3.2.3) states that the pupil's learning must be measurable. Not only does the ACE curriculum have the controls mentioned in the previous section, but its 'built-in controls' enable pupils to attain high levels of scholastic achievement. These include various forms of tests :

- The **checkout** is a test to help the *pupil* evaluate his own learning for a particular section of a **PACE**. It will show whether he met or missed the objectives of that section of the **PACE**. The checkout is the pupil's measurement of his knowledge of a section of the **PACE** and may be completed at school or at home.
- The **self test** is the *pupil's* measurement of his knowledge of concepts of an entire **PACE**. It is taken at the end of a particular **PACE**, without referring to the **PACE** material. The pupil scores (marks) the self test keeping in mind that 80% is the minimum score and 90% is recommended. When the supervisor has reviewed the self test results with the pupil and both are convinced that he is ready to proceed, the pupil is given the **PACE** test on the following school day.
- The **PACE test** is the *supervisor's* measurement of the pupil's knowledge of an entire **PACE**. This result determines whether a pupil may proceed to new material. **PACE** tests are written at a special **testing table**. If a pupil scores 80% or more on the **PACE** test, the test is briefly reviewed with the pupil, he is given a star and a new **PACE**. If he got less than 80%, the supervisor

¹⁹ The father is seen as being responsible for the spiritual growth of the home and his leadership is seen to be essential for proper child development (ACE 1984b:61).

will review the concepts the pupil failed to understand and will issue him another PACE of the same number.

Score keys are PACEs which contain answers to tests. Once a pupil needs to score his work, he has to raise his flag and get permission to go to the scoring station to score his work. A pupil's behaviour is evaluated on a **Student Progress Report**. Examples of categories to be evaluated are work habits, social development and personal development.

ACE does not use a system of **grading**, as it believes that the principle of grading is essentially unbiblical (Bramble 1984:98). But administrators are encouraged to assess the academic aptitude and progress of ACE pupils on a regular basis. The **TCS** is a valuable tool used for assessment of academic aptitude or potential for achievement of pupils, while the **CAT** measures actual achievement.²⁰

4.4.3.6 Rewarding achievement

ACE believes that learning should be rewarded. A system of incentives and **privileges** is used. By meeting certain responsibilities, a certain level of privileges may be earned. **Responsibilities** may include completing two PACEs per week or maintaining academic balance or memorizing the previous month's Bible selection. **Privileges** may include longer morning breaks or permission to engage in approved extracurricular activities outside the learning centre.

Pupils earn **merits** (a slip of paper with an identification mark) when they complete their goals accurately. As they accumulate merits they may cash them in periodically for items such as pencils, erasers, plaques, and so forth (ACE 1987c:II-5).

There is also an **Honour Roll** for academic achievement. Other **awards** include Highest PACE average, Perfect Attendance, Scripture Memorization, Most Improved Student, Outstanding Christian Character, and so forth.

²⁰ See § 4.4.3.3 where diagnostic and other ACE testing tools were discussed.

Pupils between the ages of 13 and 19 are also given the opportunity to participate in ACE Student Conventions each year.

4.4.3.7 International Student Conventions

Competitions are held on regional, national and international level in more than 90 events, including athletics, music, arts and crafts and platform arts.

At the annual ACE International Student Convention, which attracts more than 5 000 pupils, the majority of competitions are 'non-athletic' (Parsons 1987:107). These include competitions in Bible memorization, preaching, music, spelling, poetry reading, photography, sewing and interpretation for the deaf. Sport events include table tennis and volleyball for girls and basketball, soccer kicks and various track events for boys. A gruelling competition which includes sit-ups, push-ups and pull-ups is held to determine the fittest boy.

4.4.3.8 Individualized mastery learning

Howard (1985:28-29) points out the disadvantages of the conventional system of learning (as opposed to the ACE system of individualized mastery learning) in the following passage :

Conventional curriculum takes the child's mind through a spiral of material while introducing him to new skills in sequence. Since the children are grouped chronologically, they are lock-stepped together to pass through the *same* amount of *material* at the *same time*. However, children of the same age do not have the same level of ability or maturity, and their actual *learning rate* is not lock-stepped to the class. Therefore, as the group passes from skill to skill in the spiral, the children's actual learning is relative and their achievement is varied. The result is that the above-average child may pick up some of it, and the below-average child will often grasp only a minimum or fail to understand the material. Thus, the spiral continues with some out in front and others lost for a season or for good ... [In mastery learning] they are not locked into any group rate of learning, but only progress through the skills as they master the basics.

The primary objective of the first two editions (1973 and 1974) of the ACE curriculum

was to learn the 'basics'. This approach was revised to place more emphasis on the principle of mastery learning in the third edition (1977). This change, ACE believed, would reduce or eliminate the problem of failure that slow learners often experience. The third edition, therefore, departed from the conventional spiral scope and sequence, ignored grade levels and adopted a new format, that of building skill upon skill adaptable to *all* children.²¹

Mastery learning allowed pupils to progress by first mastering the first skill and then moving on, as rapidly as they could, through the next skill in sequence. ACE believes that if the child has mastered each fundamental tool (especially during the first three levels of reading, language and mathematical skills) before proceeding to new material, he is usually able to achieve independently in later years. In higher standards mastery learning allows pupils to work on different levels of PACE work in each of their subjects, depending on their individual abilities and accomplishments.

According to Howard (1982:43), the biblical base for individualism and for individualizing education is to be found in the following two Scripture verses :

Make it your ambition to lead a quiet life, to mind your own business and to work with your hands ... so that ... you will not be dependent on anybody (1 Thes 4:11).

If a man will not work, he shall not eat (2 Thes 3:10).

From the above, ACE seems to emphasize the importance of the individual and of individual responsibility in the educational process.

4.4.3.9 Learning centres

The physical arrangements of typical ACE schools look more or less alike. A school would have one (or more) learning centre(s). A learning centre consists of a large room with individual cubicles (or offices) set up around the perimeter of the room. Pupils sit in these cubicles facing the walls for the greatest part of each day. In the middle of the learning centre, is the supervisor's desk, a testing table, scoring tables and shelves

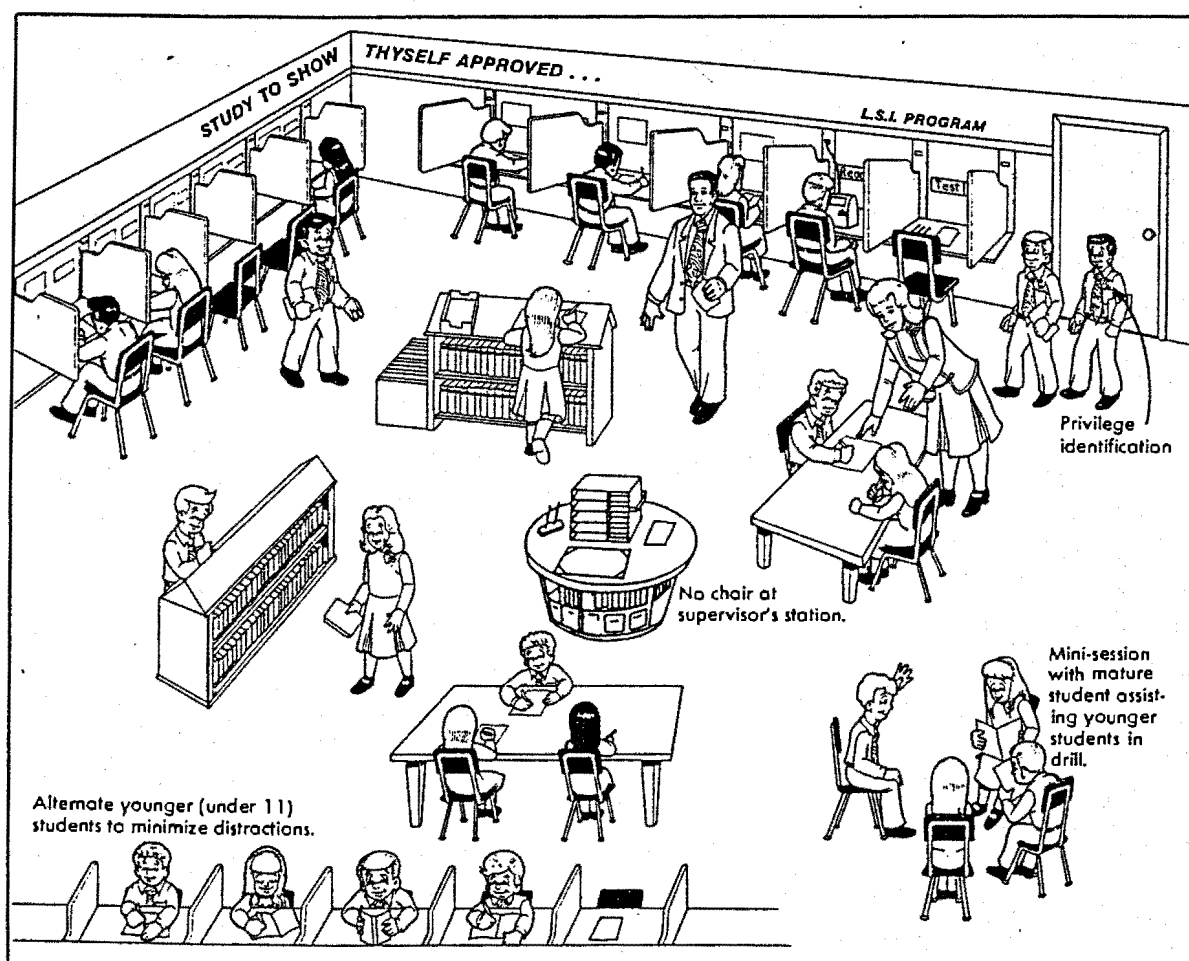
²¹ See § 4.4.1 for more information on editions of ACE curriculum.

of books. Schools usually have a **Junior** and a **Senior learning centre** where more than one grade (or standard) work on their own individual programmes.

Pupils work individually, at their own pace, setting their own goals with the help of the staff. In a typical ACE school, supervisors (teachers) do not teach as such, but only help pupils when they encounter difficulties. Their main function is to direct pupils to find the answers for themselves. The lessons are highly structured. At the end of a lesson, a test is taken, which is marked at a 'scoring station' by the pupil himself. Refer to **Figure 4.4** for an illustration of the arrangement within a typical learning centre.

Figure 4.4 : Arrangement within a typical ACE learning centre

(Source : ACE 1989:III G-20)



4.4.3.10 Staff and staff training

The staff of an ACE school usually consists of a pastor, a principal, supervisors and monitors. ACE carefully spells out the duties, responsibilities and lines of authority for each member of staff. A supervisor is a professionally trained teacher who assists pupils in academic areas and administers diagnostic and achievement tests to pupils.

The supervisor's responsibility is not to give the child information or answers or to lecture him, but to control his environment and to motivate him so the child can let the material teach him (Johnson, quoted by Parsons 1987:74).

A monitor is a 'paraprofessional aide', usually a parent, who checks goals, records attendance, observes pupil behaviour, files material and assists pupils in the more routine day to day operations of the learning centre (ACE 1984b:6).

According to the ACE system, teachers need not be professionally or academically qualified. Individual churches and schools determine their own requirements concerning teacher qualifications. Although ACE recommends that teachers hold at least a B degree, the most important degree for teachers to have is a 'B A (Born Again) degree in Salvation' (ACE information brochure, undated:2). ACE, therefore, only requires that the teacher must be born again and have Christian codes of character and conduct. The teacher should also have a love for children and be able to meet their needs (ACE information brochure, undated:4).

Staff members who wish to become supervisors or monitors in an ACE school are, however, expected to undergo strict ACE training. Their training material, presented in the same form as the PACEs of the pupils, includes aspects such as the following: ACE philosophy, parents, discipline, achievement, academics, procedures, Bible, organization, 'monkey business' (dealing with lines of command and responsibility and keeping your nose out of other people's business) and 'conspiracy' (ACE's view of history).

Various manuals are available to ACE staff. Staff are expected to follow the contents of some of these (for example, the Procedures Manual and the Supervisors' Manual)

to the letter. Other detailed manuals and products available to ACE teaching and administrative staff include the following :

- Administrators' Manual
- ACE Ordering and Business Policy Manual
- Furniture Manual
- ACE Athletics Manual
- Student Convention Manual
- National Contestant Guidelines
- ACE Product Catalogue
- Parent Orientation Tapes
- ACE Training PACEs.

ACE also offers their staff in-service training opportunities. Christian Educators' Conventions are conducted annually for over 16 000 educators in 80 locations worldwide (ACE 1988:16).

4.4.3.11 PACEs

The entire ACE curriculum is available in printed modules or booklets, called **PACEs**. Additional curriculum materials are on audio tapes and video-interactive computer packages. PACEs are also available on computer.

4.4.3.12 Core curriculum, electives and upgrades

The ACE core curriculum consists of five major academic subjects : English, Mathematics, Science, Social Studies and Word Building. Each subject is further divided into modules.²²

Once the core curriculum modules have been completed successfully, pupils select additional modules from a wide range of electives.

²² See § 4.4.4 for more detail on the content of the curriculum.

4.4.3.13 Character building

Character building in line with biblical values enjoys a high priority in the ACE programme, as illustrated by the following statements made by Howard (1982:47) :

We have learned that if you focus on academics, you lose character; but if you **focus on character**, you will build the academics. The more responsibilities placed on a person, the more 'charactered' the person will become. As a result, the person becomes more disciplined and will acquire more academic knowledge.

4.4.3.14 Integration of Christian content

ACE attempts to build **Christian content** into its material so that pupils learn Christian truth right along with their subject matter. ACE advertises this feature as one of its greatest strengths. Each PACE in the curriculum refers to a particular **character objective** and a **Scripture** verse.²³ Here follows an example of a Mathematics module :

Mathematics (Third edition)		Module 1023	EXAMPLE
<u>Character objective</u> :		Submissive	
<u>Scripture</u> :		Heb 13:17	
<u>Content</u> :			
	Time -	Hour, half hour, quarter hour	
	Points		
	Lines		
	Shapes -	Circle, square, triangle, rectangle	

²³ The particular character objective, Scripture verse and content of the academic material which follows do not seem to be related. Content and scriptural principles are not always fully integrated in the ACE curriculum. Biblical values and principles, in some cases, seem to be 'tagged on'.

4.4.3.15 Educational services

ACE does not only produce 'how to' manuals. It also offers services to parents, teachers and administrators of schools. These services include

- a school orientation programme for parents, helping them to understand ACE
- administrative training courses for principals and pastors, providing ACE and Christian education administration training
- staff training, training of paraprofessionals and 'in-service' training
- school assistance visits, conducted by a professional and a consultant
- arrangement of student conventions providing competition in 110 events at local, national and international level (Howard 1985:19-23).

The **ACE Product Catalogue** offers a wide variety of products ranging from school uniforms, athletic gear, classroom furniture, office units, educational aids (such as overhead projectors, tape recorders, a unique reading machine) and so forth. ACE also offers schools or churches a promotional slide presentation.

4.4.3.16 Outreach ministry

Besides selling its material to ACE schools, ACE also markets its curriculum to private and other non-ACE schools under a neutral academic label of **Basic Education**. This curriculum has become ACE's outreach ministry to the open market (Basic Education information brochure, undated ; Van der Merwe 1989, interview).

4.4.3.17 Assistance to pupils with learning limitations

The following practical suggestions are given to staff members to identify and correct learning problems : Limit distractions, check pupil's academic 'prescription', provide closer supervision, build self-confidence, work with parents, check pupil's diet, consult a Christian counsellor, pray for pupil and remember his basic emotional needs (ACE 1987c:II-18).

4.4.3.18 Simplicity of starting a new school

It is very simple for any church to start an ACE school. The church has to pay a fee, sign a purchase agreement and follow certain prescribed steps which include the following :

- View an ACE slide show, presented by an ACE representative
- Visit an ACE church-school to see how it operates
- Discuss the proposed application with church leaders
- Sign and return the application form
- Attend the applicable pastors' / principals' training
- Implement the easy step-by-step directions
- Attend a one-week training session.

4.4.4 ACE EDUCATIONAL CONTENT

The ACE curriculum ranges from kindergarten (grade 0) through grade 12 (standard 10) and on into college.

4.4.4.1 The ABC's of ACE (learning-to-read)

The 'ABC's of ACE' is a learning-to-read programme. As soon as a child can pass the Reading Readiness Test, he may begin the ABC's of ACE. Tools such as a specially developed phonetic alphabet, songs, poems and visual displays are utilized for learning the vital skills of phonetic reading (ACE 1979a:3, 1984a:18). Bible stories and animal character stories are included for spiritual training and Christian character development.

For those children (aged 3 to 5 years) who are not ready to learn to read, who scored less than 80% in the Reading Readiness Test, a special programme is available to improve their academic, physical and social development. This programme is called the **Preschool with Ace and Christi** and includes a special reading machine which can be purchased from ACE.

4.4.4.2 The Basic Education programme (reading-to-learn)

On primary and secondary level pupils are given the opportunity to first undergo the 'Basic Education' programme which covers the core curriculum of five basic subjects: English, Mathematics, Science, Social Studies and Word Building. All pupils complete 12 levels in each subject.

The curriculum material for each subject is covered in a series of modules (PACES). Each PACE contains printed information and spaces for the pupils to fill in answers. A PACE contains enough material to keep an average pupil working for two to three weeks. In most subjects, twelve PACES are equivalent to one year's work. That means that a pupil has to complete approximately 144 PACES per year. In Mathematics, however, pupils have to complete 132 PACES to complete the basic curriculum for grades 1 -12.

In its second edition (1974), ACE placed a lot of emphasis on repetition, because ACE believes that reviewing previously covered material strengthens learning and complements the learning spiral of the curricula. The entire second edition curriculum - four subjects, all 12 grade levels - was produced in one year and its production cost was 'one-half million dollars'. ACE (1987c:viii) claims that their second edition curriculum was

the only fully scoped and sequenced, continuous progress, self-instructional curriculum on the educational market in the world.

The third edition (1977) concentrated more on the mastery of learning basic skills than on the spiral approach of the earlier editions. ²⁴

In addition to the core curriculum, ACE offers a broad range of elective courses to be used from the ninth to the twelfth level. This expanded curriculum is designed for the average to above-average pupil. ²⁵ ACE also offers additional instructional

²⁴ See § 4.4.3.8.

²⁵ For more details on expanded curriculum, see § 4.4.1 and § 4.4.4.4.

programmes for interested pupils.²⁶ Two computer packages also form part of the basic ACE curriculum : **AcceleTUTOR 1**, which is an audio-interactive computer system and **AcceleTUTOR 2**, a video-interactive computer system that was developed in 1988.

4.4.4.3 School of Tomorrow

The ACE School of Tomorrow is a model ACE school housed at the Lewisville complex in Texas. Here ACE pupils are given the opportunity to use computers to a large extent. The School of Tomorrow offers **computer literacy courses** (which include the mastery of typing), **application program skills** (which include basic and advanced courses in word processing, database management and spread sheets). During their final years pupils at this school may also elect **programming skills** (which include BASIC and PASCAL programming) (ACE 1988:4).

4.4.4.4 Electives

After a pupil has completed the modules of the core curriculum, **specialized modules** (called 'electives') may be selected. The wide field of elective subjects offered provides the pupil with an opportunity to **enrich himself beyond the core curriculum**.

The following subjects are available as electives :

- **Business subjects**, such as General Business, Accounting, Business Math, Shorthand and Typing
- **Bible subjects**, such as Christian Growth, Christian Education, Christian Home Economics, New Testament Church History, New Testament Survey, Old Testament Survey, Life of Christ and Missions
- **Languages**, such as Spanish, French and Greek
(Some language courses include cassette tapes as part of the study material.)
- **Language related subjects**, such as Phonics, Literature and Language Arts

²⁶ See § 4.4.4.5 for more detail on additional subjects.

- **Art subjects, such as Brush Art**
- **Other subjects, such as Computer Literacy, Physical Education, Social Studies, Auto Mechanics, Collectivism and The Constitution (ACE 1987c:I-97).**

4.4.4.5 Additional instructional programmes

In addition to the ACE PACEs, instructional programmes (including the lecture-type) can be provided. These may include supplemental reading material, practical automotive care and use, practical sewing, arts and crafts, individual music lessons, mini-classes on subjects such as soul winning, evangelism, chess, phonics, preparing and presenting a written and oral report, how to use a dictionary, a thesaurus, an encyclopedia or a concordance, cursive writing, platform arts, how to write short stories, and so forth (ACE 1987c:I-42,43).

4.4.4.6 College programme

ACE also offers a **college programme** which enables students to earn a college degree in Christian education.

* * *

Having discussed the ACE programme in depth, due to its tremendous influence on CESA, our focus will now turn to CESA itself. ²⁷ In the next chapter, CESA's birth, growth and decline will be discussed.

²⁷ See § 7.1.1.2 and § 7.1.1.3 for strengths and weaknesses of ACE programme.

SUMMARY

The American-based Accelerated Christian Education (ACE) played a major role in the birth, establishment and development of Christian Education South Africa (CESA). An investigation into the ACE programme and organization was considered necessary in order to fully understand CESA's background and the major educational philosophies and methodologies that influenced and shaped CESA.

The focus of this chapter was ACE, an international profit-making Christian education organization that develops and distributes its own curricula and educational material. First of all, ACE's *connection* with CESA was discussed. Thereafter ACE's *birth* in 1970, its *development* into a multi-million international organization and its *operation* were discussed. Because of the significant influence of ACE on CESA schools, its *philosophy of education*, its *curriculum* and its *methodology* also received considerable attention.

ACE claims to offer 'accelerated' education. Its self-packaged curriculum enables pupils to progress at their own rate, without much help from a teacher. Its philosophy is based upon the progressive mastery of skills and its unique emphasis on individualized learning (not so much teaching) makes the ACE programme very attractive to small churches wishing to start their own Christian school.

ACE claims to offer 'Christian' education. The investigation showed that, although Scripture is given a prominent place in all the ACE curriculum material, biblical principles are not always fully being integrated with ACE material. Aspects such as these will be evaluated in the final chapter.

This chapter formed part of, and provided the necessary interpretive framework for, a historical overview of CESA in the next chapter ♣

HISTORICAL OVERVIEW OF CHRISTIAN EDUCATION SOUTH AFRICA (CESA): 1984-1993

Part 2 : Pioneers of evangelical Christian education in South Africa

*We are not an off-beat organisation but Bible-believing Christians
training up children in the way they should go
(Lighthouse Christian College information brochure 1990:2).*

INTRODUCTION

The investigation into Accelerated Christian Education (ACE), in the previous chapter, was necessary for correct interpretation of the history of **Christian Education South Africa (CESA)** to be presented in this chapter. The **historical overview** of CESA ranges from its inception in **1984** until its (presumably final) disintegration in **1993**.

During CESA's early years, the ACE programme was followed. Exponential growth in the number of schools affiliated with the organization was experienced during the first five years. Thereafter external and internal factors caused a decline in the growth of

the number of CESA schools during the early 1990's.

CESA has played a major role in the private Christian school movement in South Africa during the past decade.¹ More than 100 Christian schools have been established since 1984. In many ways CESA has been a pioneering organization, challenging both Christian parents and educational authorities to reconsider essential elements of Christian education in South Africa. Extensive media exposure (concerning the use of the ACE programme) in 1989 contributed towards a greater awareness of the need for true Christian education (as opposed to the '*Christelik-Nasionale Onderwys*') in this country.²

Any organization or group wanting to be a vehicle for God's eternal purposes in a particular nation, has a responsibility to remain pliable and flexible within the hands of the Potter. Continual alignment to the purposes of God is essential. In South Africa too, new wineskins (structures) have become necessary for transporting the new wine (vision and implementation) of true Christian education in this country. (Compare Mat 9:16,17.) God is a dynamic God and leaders in education need to keep in step with His purposes (Is 42:9). Did CESA keep in step?

All information presented in this chapter has never been recorded before. Many miraculous events made possible the establishment of the first ACE school in 1984 and the continued operation of CESA schools for the next decade. Some of these events, such as its humble beginnings, are recorded in this chapter. God's hand seemed to have been on CESA schools in a special way.

Most of the information in this chapter has been obtained by means of interviews and ethnographic research. Formal and informal interviews were conducted with founder members, co-ordinators, principals, staff members, parents and pastors of ACE or CESA schools over a six-year period, 1987-1993. The ethnographic research included various visits to CESA schools in which ample opportunity was afforded to make

¹ In 1993 a major secession of member schools from the organization seems to point to the final collapse of CESA as an organization. See § 5.2.4.4.

² See § 1.1.1 and § 1.1.2 for more details on *Christelik-Nasionale Onderwys*.

observations regarding the practical operation of these schools. The researcher was also allowed to attend CESA Pastors' and principals' meetings, as well as annual CESA National Teachers' Forums.

Some of the information consists of impressions gained over a period of time. It was not always possible to trace all of these back to a particular source. As far as possible, however, the reliability and validity of information have been verified by interviewing different sources.

This chapter starts off by dedicating considerable space to the early pioneers of CESA. In a sense, these persons were also pioneers of evangelical Christian education in South Africa over the past decade. Thereafter four recognizable phases in the history of CESA are identified and discussed. Finally, this chapter considers the changes in CESA's relationship to ACE(USA), as the relationship changed from complete dependence to interdependence to complete independence.

5.1 HUMBLE BEGINNINGS IN 1984 AND 1985 : ESTABLISHMENT OF THE FIRST FIVE ACE SCHOOLS IN SOUTH AFRICA

5.1.1 SPARROW, PIONEER OF THE KING'S SCHOOL, CRAIGHALL PARK, RANDBURG

Together with others, Ashton John Sparrow has been a pioneer in Christian education in South Africa over the past decade. The next few pages tell the story of a civil engineer's calling into education and how he became the 'father of CESA'.

5.1.1.1 Sparrow's background and calling into education

Sparrow was born in Witbank in 1949. He grew up in a small rural community close to Westonaria in the Transvaal. His childhood was a happy one. His father was an analytical chemist who worked in the laboratories of an uranium plant of the National Institute of Metallurgy. Sparrow attended primary school at a farm school in Suurbekom, where he learnt to speak Afrikaans fluently. His high school years were spent at a boarding school in Johannesburg, where he matriculated at the age of 15. He then enrolled for civil engineering at the University of the Witwatersrand (Wits) in Johannesburg.

It was during his student years that he met his wife-to-be, **Grace**, who was a student at the Johannesburg College of Education at that time. Sparrow 'enjoyed' his student life to the full. God and His ways were not part of this rationally minded engineer's life at all. Yet, this new girl friend (whom he decided he wanted to marry) had something which attracted him! Sparrow remembered how it was during that time that he 'challenged' God to reveal himself to him.

In March 1969 he attended a Methodist college camp together with Grace. At that camp he committed his life to the Lord. In 1970 Sparrow felt a strong calling on his life. During the next three years Sparrow did a two year Methodist training course to become a lay preacher in his local church. He was allowed to preach on Sundays and lead the youth and also became a home group leader in his church.

At the end of 1973 he graduated from the University of the Witwatersrand with a B.Sc degree in civil engineering. He took up a job as engineer at the municipality of Western Area during 1974.

In 1978 a new Methodist minister at their church in Westonaria became instrumental in Sparrow's totally yielding to the work of the Holy Spirit in his life. This led to his being filled with the Holy Spirit during a home group meeting in April 1978. During this meeting the presence of God was so real that many were brought to the ground under the power of God. Sparrow broke down and wept like a baby. When he wanted

to apologize for his behaviour (typical of his rational mind), from his mouth poured forth an unknown language, given to him by the Holy Spirit.³ After Sparrow's baptism with the Holy Spirit, his desire to preach the word of God became stronger than ever before. But strangely enough, just before he was to hand in his application to become a candidate for ministry in the Methodist church, he felt a check in his spirit. God had other plans for his life. He was not to be an engineer, nor to be a Methodist minister. He did not realize it at that stage, but God was preparing him to play a significant role in the field of education.

Slowly but surely God led him into teaching. During 1978 one of his employees asked him whether he would assist his daughter who was experiencing problems with Mathematics. This resulted in Sparrow giving extra Mathematics lessons once a week to this young lady, who passed her standard 10 examinations successfully at the end of that year. In 1979 more pupils came to him for extra Mathematics and Science lessons.

In 1979, while still employed at the Westonaria municipality, he enrolled at the University of Pretoria for a Master's degree in engineering. He did not manage to complete it because of an army camp which caused him to miss a lot of the work.

In April 1981 Sparrow left the municipality where he had held the post of Town Engineer (at the young age of 26 years). He took up a job at a civil engineering contractors company where he had the privilege of having an employer who was also a Christian. He soon became the company's Contracts & Tendering Manager. In 1982 the company offered Sparrow the position of General Manager. Despite the attractiveness of the material benefits offered to him, Sparrow declined the offer as he felt that God was calling him into the field of education.⁴

Eight months later, in February 1983, Sparrow attended the first ACE promotional

³ See 1 Cor 12:10,11 ; 14:39.

⁴ The fact that he was prepared to sacrifice worldly accolades (such as a prestigious motor car, a beautiful office, and so forth) proves that he was truly looking for God's will in his life. Furthermore, he did not decide to become involved in Christian education because he had been a failure in his career. On the contrary, he gave up a highly paid job at a point in time when he had reached the pinnacle of success in his engineering career.

meeting held by dr Ronald Howard, founder and president of ACE, in Johannesburg. His heart already prepared by God before the meeting, God imparted a clear vision for Christian education in South Africa in him during the meeting.

True to God's perfect provision and timing, one month later the elders of his church approached Sparrow and his wife, who had been teaching at the church for many years, and asked them to consider starting a Christian school as part of the ministry of the church. This request confirmed the desire which God had already birthed in their hearts and prepared them for. In April 1983 they made a decision which would change the course of their lives forever. Sparrow informed his engineering firm that he would be leaving at the end of that year. They graciously allowed him to attend the first ACE Training Course held in Johannesburg during June 1983. Sparrow left the engineering company in October 1983. Despite repeated requests by the company for him to return, Sparrow was convinced that God wanted him in education.

Another event in the lives of the Sparrows clearly bore evidence of God's provision and His perfect timing. Before the new ministry had been confirmed in their lives, the Sparrows seriously considered selling their home to buy a larger one. But they could not get their house sold! God was miraculously 'blocking' the sale of their home for six months, preventing them from buying another at that stage (Sparrow 1990, interview). Yet, within two weeks from the time they were invited to head up the school their house was sold and they were ready to move to Johannesburg.

In October 1983 Sparrow established the administrative offices of the first ACE school in his new home in Craighall Park. He and his family lived upstairs, while below them the pre-school centre was to operate. Plans were to open the doors of the new school on the 17 January 1984.

Many others also sacrificed much to see their dream of Christian education come true. In order to recognize other significant contributors, the history of the first ACE school in South Africa will now be viewed from a broader perspective.

5.1.1.2 The first ACE school in South Africa : The King's School

a) Temporary premises at Craighall Park

Another major role player in the establishment of the first ACE school in South Africa was **Ron Robinson**. In 1982 Robinson was a leading elder in the same interdenominational fellowship as Sparrow, namely **New Creation Ministries** in Craighall Park.⁵ The interesting thing was that almost 60% of the charismatic community of New Creation members consisted of teachers (Catto 1989c, interview). Robinson, who had done a Youth with a Mission (YWAM) and a Discipleship Training School (DTS) course in England, felt strongly that the church's role should also encompass the training of children in the full sense of the word.

During a visit to the USA in 1982 to investigate Christian education, Robinson came across the ACE programme in Texas. He believed that ACE could be the answer to the dreams and vision for true Christian education that his fellowship had.

In February 1983, **Howard** and his son, **Daniel**, visited South Africa to present the first ACE promotional conferences in Johannesburg and Cape Town.⁶ They shared about their vision for Christian education and explained the principles and the philosophy of the ACE programme to groups of Christian educators. At these two conferences many a seed were sown in the hearts of educators who attended. Amongst them were Sparrow and Robinson.

In June 1983 **Howard (junior)** returned to South Africa to lead the first ACE Training Course for pastors, principals and administrators in this country. The course was presented at Robinson's house. (Robinson was the pastor of New Creation Ministries at that time.) Approximately 15 people attended, most of which belonged to Robinson's fellowship. Amongst the trainees were Sparrow, who later became

⁵ **New Creation Ministries** changed its name to Church of the Nations in 1989.

⁶ Dr Ronald Howard will be referred to as Howard and Daniel Howard as Howard (junior).

principal of The King's School (Robinhills), and Lyn Garrard, who later became principal of The King's School (Bryanston). During the same time, another person who was still to play a vital role in the establishment and growth of ACE schools in South Africa, stepped forward.

God had also birthed a vision for Christian education in the heart of Winton van der Merwe, a member of Celebration Centre Christian fellowship. In Van der Merwe's community, there were only a few children of school-going age at that stage. The parents at Celebration Centre, therefore, agreed to join New Creation Ministries in their educational endeavours.

Together the two fellowships decided to purchase the property (with double storey house) at 98 Hamilton Avenue, Craighall Park, Randburg. Sparrow provided half of the finance by selling his house in Westonaria and Van der Merwe's fellowship provided the other half necessary to purchase the property. Great sacrifices were made by many parents to provide for these finances. The property was situated next to Robinson's house at 102 Hamilton Avenue. The two adjoining buildings in Hamilton Avenue would serve as school buildings for the first ACE school in South Africa. 98 Hamilton Avenue (Sparrow's home) accommodated the *pre-school centre* and the *administrative section*. Robinson moved out of 102 Hamilton Avenue and rented his property to the church to be used as classrooms for the *primary school*.

Registering as a private school with the TED presented no problem to The King's School. Sparrow merely filled in a form, attached the necessary approval from the health department of the municipality and included the plans of the facilities. The school was scheduled to start on 17 January 1984. Yet, a storm was still to break loose before the school was to open its doors!

Before any school could operate in a house, 'consent use' had to be obtained from residents. Such intention had to be advertised in both English and Afrikaans newspapers for two weeks to allow people living in that particular area to object. Eleven days before The King's School was to open its doors, 68 objections against its opening were lodged at the City Council.

The elders of the two fellowships met together on Saturday, 7 January 1984, to pray about the matter. They seriously inquired of God what they were to do. During a time of prayer, they felt that the school was still to start in 10 days' time. Yet, God convinced them that they had offended many people in the area by not communicating their intentions correctly and not pointing out that these premises would only be used as a temporary arrangement. Names and addresses of all the objectors were obtained from the City Council and during the next three days, two by two, the leaders visited each one of the persons who had lodged a complaint. During these visits they discussed, and presented in written form, the intentions of the school. The result was that 47 of the 68 objections previously received, withdrew their objections, 8 were undecided and 13 persons refused to withdraw their objections.

On the 17th of January 1984, The King's School opened its doors to 44 pupils, ranging from grade 1 to standard 7. They were taught by four qualified and registered teachers : Sparrow, his wife Grace, Sue Wood and Irene Willems (part time). Sparrow (1990, interview) commented that he lost nine kilograms in weight during the first few weeks, because of all the chores he had to do being principal, teacher, caretaker, handy man and tea boy all at the same time!

Funds were limited as the school did not receive any financial assistance from the government. Many costly sacrifices were made by committed parents who shared the vision for Christian education with the pioneers. Precious life savings were released and invested in the school. Together these dedicated parents courageously laboured to see their dream of a true Christian school in their own community come true.

b) Permanent premises at Robinhills

One of the many miracle stories which characterized the establishment and ongoing development of The King's School, is the account of how God provided new premises for The King's School in Gemsbok Avenue, Robinhills, Randburg.

During 1984 the Department of Public Works informed Sparrow that a certain

property in Robinhills was for sale and that no buyer could be found for it. Together Sparrow, Robinson and an architect visited erf 117 (Robinhills) early in 1984 with a view on acquiring it. After they had seen the property, they knew in their hearts that it was to be the future premises of The King's School. Strangely enough, when they applied to purchase the property during March 1984, they were informed that it had already been offered to a cultural club. Despite the disappointing news, they still believed that God had spoken to them concerning the property and that it was to become theirs. They felt that they had to apply a particular verse from God's Word to their situation regarding the property :

I will give you every place where you set your foot ... (Jos 1:3).

Acting on this prompting of the Holy Spirit, a 'praise march' was arranged. Just as in the time of Joshua, all pupils (even those from the pre-primary school) and staff members marched around the perimeter of the property, singing songs of praise to the Lord and claiming the property for the His kingdom and purposes. It was not long after this event that a letter arrived from the Department of Public Works stating that the property was again available to the school if they wished to purchase it. God honoured their faith in Him.

The miracle continued as parents at The King's School trusted the Lord to provide the finances to purchase the land. Although the property was believed to be worth approximately R800 000 at that time, it was valued at a mere R250 000 ! Through the application of a God-inspired strategy, two months later this community of believers managed to obtain pledges to the amount of R525 000 (the building alone would cost about R500 000) for the property and the buildings, which enabled them to sign the contract with the relevant department. God's strategy involved breaking up a large amount into smaller manageable amounts, eg R250 000 actually consists of 500 amounts of R500 or 1000 amounts of R250. Secondly, God convinced parents not to tithe on their incomes only, but also to tithe on their wealth. Some cashed in their pension funds, others their insurance policies. Others sold their homes, bought smaller homes and gave the difference to the church.

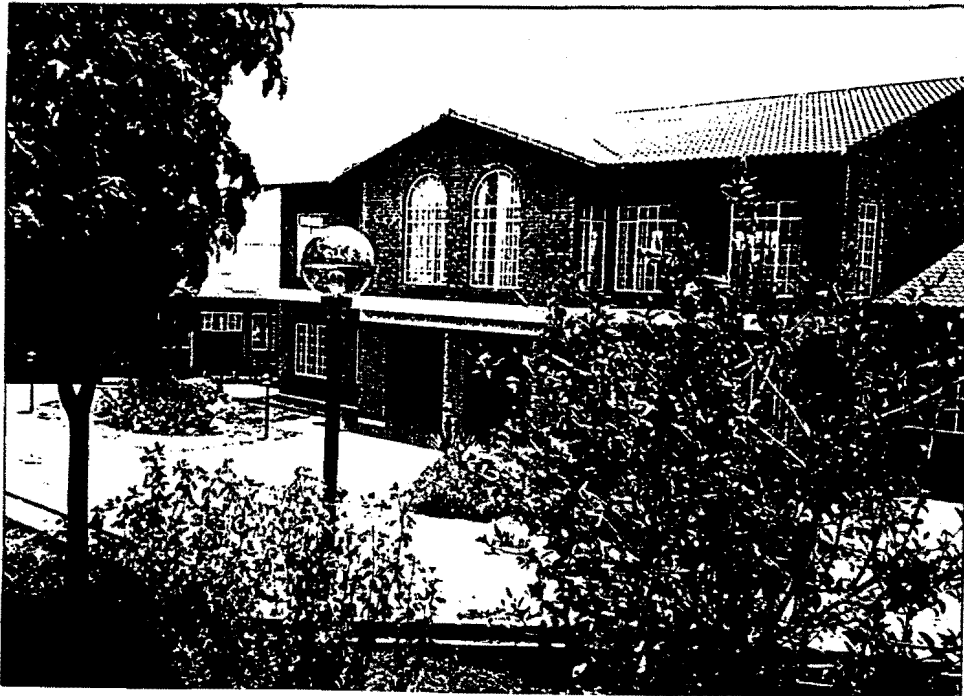
Sparrow's (1990, interview) words,

this school was born in miracles and will continue in miracles ...

continues to ring true today. Today The King's School is still part of the ministry of the Church of the Nations fellowship in Robinhills. The school has expanded to cater not only for pre-primary and primary school pupils, but also to accommodate secondary school pupils in The King's College.⁷ The school stands as a proud testimony of the costly sacrifices made by many obedient parents and God's faithfulness. Many of these parents were willing to risk all they had to realize God's vision for true Christian education in their community.

Photo 5.1 : Entrance of The King's School (Robinhills), 1993

(Photo : M Nel)



⁷ The King's School (Robinhills) celebrated its 10th birthday on 5 August 1994.

5.1.1.3 Sparrow's contribution towards Christian education in South Africa during the 1980's

In the same way as Howard (junior) presented ACE seminars in South Africa in 1983 as part of his internship for a Masters degree (at the ACE International Institute in Texas), another Masters degree student of the ACE International Institute arrived in South Africa in February 1984. Mike Sauvageot's assignment for his internship was to help Sparrow set up The King's School.

With Sauvageot's help, the first ACE Educators' Convention was held at the Holiday Inn in Johannesburg during March 1984. As no communication network existed between Christian educators in South Africa, the convention was not advertised well enough.

In April 1984 Sparrow visited the USA where he attended an ACE Principals' clinic at the Pensacola Christian College in Texas. During July 1984 Larry Sauvageot, father of Mike Sauvageot and International Director of ACE, visited South Africa.⁸ He presented ACE promotional seminars in Johannesburg and Cape Town. Sauvageot, assisted by Sparrow, organized the second ACE Training Course in Johannesburg in July 1984. Approximately 40 people attended the training for supervisors, monitors and administrators.

Without any formal appointment, Sparrow became the co-ordinator for ACE in South Africa. He became responsible for arranging training seminars and spreading the vision of Christian education by means of the ACE programme. During the period 1984 to 1989 he visited many churches and affiliated groups to share this vision. He explained to churches how they could get involved in Christian education and start their own schools through implementation of the ACE programme. He also organized ACE training seminars and conventions until 1989.

Within one year of the launching of ACE in South Africa, three more ACE schools

⁸ Larry Sauvageot will be referred to as Sauvageot and his son, Mike, will be referred to as Sauvageot (junior).

were started. In 1986 (the third year) there were 12 registered schools, in 1987 there were 27 which grew to 57 in 1988.

The second ACE Educators' Convention took place at the Hatfield Christian School (HCS) in Pretoria in 1986. Staff members of the 12 ACE schools were invited and approximately 200 persons attended the convention. Although the programme was set up by ACE(USA), Sparrow was responsible for organizing everything locally. Graham Catto, pastor/principal at HCS, assisted Sparrow with advertising and other practical arrangements. Great excitement prevailed amongst the organisers of the convention, as they believed that they had exciting news to share with fellow-Christian educators. Howard and Sauvageot from ACE(USA) addressed the people at the convention.

Sparrow was also responsible for arranging the third ACE Educators' Convention that took place at Rhema Bible Church in Randburg in 1987. In 1988 ACE held a World Awakening Conference in South Africa. Howard again addressed the conference. The last convention that Sparrow was involved in and organized was held in February 1989 at Hatfield Christian Church in Pretoria. This convention took place a few months before Sparrow underwent a serious operation.

This exponential growth of ACE schools in South Africa was within the divine plan of God. It was made possible by the selfless labour of persons such as Sparrow, Robinson and Van der Merwe. Six years after the first ACE school had been established in 1984, 87 ACE schools (of which 62 were registered with provincial authorities) were in operation in South Africa.

5.1.1.4 Sparrow's illness

Sparrow was in charge of the National Office of ACE(SA) from 1984 to 1989. The office was situated at The King's School, first in Craighall Park and later in Robinhills, Randburg. During the same time, Sparrow was also principal of The King's School. Amidst these responsibilities he continued to travel all across South Africa, addressing many different church groups, spreading the vision of Christian education and the ACE

programme through promotional presentations and training sessions. The continuous pressure of negotiations with government officials for recognition of the ACE programme, together with hectic daily schedules, started to take their toll on Sparrow's personal life.

During May 1988 Sparrow started to get dizzy spells and occasionally got double vision. He remembered how one Sunday he had a 'funny spell' and had to cancel a preaching appointment in Soweto. It was as if he had a stroke - he felt awful, could not walk straight and had a sense of dizziness all through the day. But, after sleeping the whole day, he felt fine the next day and did not go to a doctor. The dizzy spells continued for a period of five weeks and his double vision also recurred. In July 1988 he went to a doctor for a wrist problem and complained about his double vision and dizzy spells. The doctor suspected that it could be low blood sugar or his eyes. Yet, after having his eyes tested and getting new glasses, the problem of double vision continued.

While on holiday during December 1988, Sparrow's problem worsened. When he looked up, he felt dizzy and even felt like passing out. He then had to either look down or close his eyes. Back home from holiday, school started again. Amidst all the responsibilities of being principal, as well as being involved in talks with the government regarding recognition of the ACE programme and the proposed closure of certain ACE schools, there was no time to visit a doctor.

In May 1989 Sparrow recalled a loss of sensation on the one side of his body. His face, arm and leg felt numb. During that time, Sparrow recalled how one morning he had a disturbing thought. He remembered clearly how his cousin, Michael died of a brain tumour at the age of 23! He realized that, despite the fact that the CESA schools were to be inspected by government officials at that time, he couldn't put off any longer to have a thorough medical examination. He had to pay attention to his health which had seriously deteriorated.

The doctor he visited, mentioned the possibility of a brain tumour. Because he had no medical aid, Sparrow made an appointment at the Johannesburg General Hospital to

see neuro-surgeons at the neurology department. Due to Christian education commitments in Zimbabwe, tests could only be done on Sparrow a while later, in July 1989. The blood tests and CAT scans he underwent during a week-long examination at the hospital, confirmed that he had a tumour in the left side of his brain. Doctors painted a dark picture for his future. Because the tumour was caught up in vital organs, certain optic nerves could be damaged during an operation and he was likely to become blind in the right eye for approximately two years. At best he would be seeing flickering lights for a few months! He was advised to make sure his will and insurance policies were in order before he underwent the operation.

On the 25 July 1989, in the midst of the ongoing survival crisis for CESA schools, its pioneering leader underwent major brain surgery. His head was clamped onto a frame which was screwed into his skull. While sitting up straight, he was operated on for ten hours. After the operation he was in the Intensive Care Unit for four days. Doctors said that he would have to spend approximately four weeks in hospital after surgery, yet by God's grace and miracle-working power, within one week after surgery Sparrow was discharged from hospital!

5.1.1.5 God's provision and Sparrow's miraculous recovery

During the operation, a nerve was damaged which caused total paralysis of his right arm, leg and foot for which he had to receive physiotherapy. Although he was walking on his own, his one foot was limping. At the time of the interview (90.01.17), his right leg had been restored 95%, yet he did not have full upper movement of his toes at that stage. He didn't need any more physiotherapy. God also provided miraculously for all the physiotherapy bills.

Many blood tests were done on Sparrow over the next few months. Towards the end of 1989 he had to start radiation therapy. After 12 treatments had been administered over a period of three weeks, the treatment was stopped in order to take another scan of his brain. It was found that Sparrow responded very well to the radiation treatment and that the tumour had shrunk by two thirds! At the time of the interview Sparrow trusted the Lord for full recovery.

All medical expenses and financial commitments resulting from Sparrow's illness were taken care of by the body of Christ all over South Africa. A parent from another Christian school felt led to establish a special fund to meet Sparrow's medical expenses, as he had no medical aid. Although ACE(SA), as CESA was known at that time, discouraged the establishment of such a fund, the parent went ahead and collected funds for Sparrow. Every single medical bill was paid for.

Due to his illness, Sparrow had to relinquish the reins both as leader of CESA and as principal of The King's School. He stayed on as a member of staff at the school, while he was steadily recovering. After his operation, Sparrow experienced problems with his short term memory (Van der Merwe 1989, interview).

Photo 5.2 : Ashton Sparrow and Trevor Yoko
at a Senior Student Convention, Hartebeespoortdam (1990)
(Photo : M Nel)



The God who called Sparrow into education 10 years ago, had more in store for this faithful pioneer. Sparrow recovered so remarkably from his operation that he was again able to take up the post of principal at The King's School (West Rand) in Krugersdorp in 1993.⁹ Today Sparrow and his wife continue to serve the Lord with dedication in the field of Christian education.

God did not only plant a vision for true Christian education in Sparrow's heart. The same vision was implanted in the hearts of many others all across South Africa. At the beginning of 1985, three more ACE schools were started in South Africa. One in Magaliesvalley (Hekpoort), one in Kimberley and one in Pretoria.

5.1.2 NORDQUIST, PIONEER OF THE KING'S SCHOOL (MAGALIESVALLEY) AND OTHER SCHOOLS

5.1.2.1 'Nordquist's school' becomes The King's School (Magaliesvalley)

An American missionary couple, Dave and Barbara Nordquist, lived in Harare, Zimbabwe in 1982. They received ACE training from their pastor and his wife, the Rosselles, during their stay in Zimbabwe. Barbara Nordquist used the ACE programme to teach her own two children (primary school level) at home.

In January 1983 the Nordquists moved to South Africa and settled in the Magaliesburg-Hekpoort area in the Transvaal. The Rosselles referred them to Sparrow for assistance in obtaining ACE material in South Africa. They contacted Sparrow and arranged with him to receive ACE study material via The King's School (Robinhills).

In 1984 the Cole family, who were associated with the Mount Grace Hotel in Magaliesburg, asked Nordquist whether their children could join her children in the ACE programme.¹⁰ Before long other English speaking Christian parents in the

⁹ The birth of The King's School (West Rand) in Krugersdorp is described in the next section (§ 5.1.2).

¹⁰ Nordquist refers to Barbara Nordquist.

Magaliesburg area, as well as parents who were involved at the Youth for Christ (YFC) Training Centre at Cyara also became interested in the ACE programme and wanted their children to join the 'Nordquist school'.

After attending Sauvageot's presentation on the ACE programme in Johannesburg in 1984, these parents (most of whom were part of the Magaliesvalley Christian Fellowship) decided to start their own ACE school. They requested permission to become a sub-branch of The King's School in Robinhills. According to the ACE constitution, it was possible for one school to have a satellite school. So in January 1985 The King's School (Magaliesvalley) became the second school in South Africa to register with ACE when it started with 12 pupils.

The Magaliesvalley school was founded and funded by parents. It did not operate under the covering or patronage of any particular church. The Mount Grace Fellowship allowed the school the use of their photocopy machine and provided a venue for drama performances. The fellowship also contributed towards Science equipment for pupils. The school received no other financial support. All supervisors at the school were qualified teachers, yet their salaries were mere donations of approximately R300 per month. A young lady, Cherry Winchester from Krugersdorp, joined the Magaliesvalley school to assist as teacher in 1985. The school then consisted of 18 pupils who were fortunate to have both Nordquist and Winchester as qualified teachers. Winchester taught at the school until the end of 1987.¹¹

The school did not register as a private school with the TED, because it had less than 20 pupils and also because most parents were not South Africans. Yet, pupils were granted exemption from compulsory school attendance, because they were receiving satisfactory alternative teaching.

Six children from a Krugersdorp fellowship were sent to Nordquist to be evaluated (or 'diagnosed') by means of the ACE programme. Their parents belonged to a Krugersdorp Christian fellowship pastored by David Howe. These children eventually became part of The King's School (Magaliesvalley) for a period of two years while Howe was

¹¹ Winchester is currently a teacher at a Christian school in Port Elizabeth.

preparing their own school in Krugersdorp.¹²

The King's School (Magaliesvalley) consisted of a **thatched roof 'rondawel'** at Cyara in Hekpoort. It was situated in beautiful surroundings. Pupils had access to mountains and rivers and were very happy at the school (Nordquist 1992, interview). Staff members at the YFC Training Centre assisted in subjects such as Afrikaans, Art and Industrial Art. They also trained pupils in drama ministry and choir singing.

Various extra-mural activities were offered. Pupils could participate in swimming galas against other Christian schools and were also given the opportunity to attend adventure camps at L'Abri wilderness near Pietermaritzburg.

At first the school's numbers were deliberately kept below 20. But, continued increases in pupil numbers necessitated the school's registration as a private school with the TED in 1986. During the same year the school also became multiracial when many Tswana pupils from the local community enrolled. At that stage the school catered for pupils from grade 0 (pre-school) to standard 9.

Many pupils in the school could testify how the school had benefited them. The individualized nature of the ACE programme helped to establish many pupils who were considered 'drop outs' or 'failures' in public schools. During an interview, Nordquist (1992) shared some of the success stories of their pupils. Many 'personal victories' had been achieved. A certain standard 10 pupil (who passed successfully) could not even *read* at the age of 14! Another pupil, suffering from *cerebral palsy* and who had been described as 'not being public school material', also passed his final examinations successfully.

5.1.2.2 Tragedy at The King's School (Magaliesvalley)

In October 1987 a tragedy occurred at The King's School (Magaliesvalley). The school was struck by lightning during a fierce storm. The resulting fire totally destroyed the

¹² The school referred to later became The King's School (West Rand).

school and all its equipment. Only a few desks that were stored in another building, were rescued from the flames. Fortunately most of the pupils (standard 1 and higher) could be accommodated at the Krugersdorp school, which had been established by that time. The Magaliesvalley pupils were allowed to use the facilities and the PACEs of The King's School (West Rand) until the end of that year.¹³

Nordquist remained in charge of The King's School (Magaliesvalley), until she left at the beginning of 1987. Wendy Paine, a qualified teacher, then accepted responsibility for the school. Her husband, Charles, became the pastor and administrator of the school. The Paines felt that the school had to continue, but that its emphasis had to change. The focus of the new school had to be on providing quality primary education, based on biblical principles, to the local farm labourers' children and other under-privileged pupils in the area.

5.1.2.3 The King's School (Magaliesvalley) reopens as Harvest International School

So in 1988 the Paines reopened the burnt-down Magaliesvalley school in one of the bedrooms of their home. The new school comprised of six pupils : the three Paine children and the three sons of Tswana farm labourers. The school requested to register with the DET in 1990, but it was still too small. After being housed in a farmhouse for a while, the school (then approximately 20 pupils) moved to the premises of the Methodist Church at Maanhaarand, Transvaal. The school, run by the Paines, became known as the Harvest International School. In 1992, a young and enthusiastic Christian teacher, Ivan Haig, joined them.

The Paines also started a second school at the beginning of 1992 at Redrock Farm. A farmer supplied a building and meals for the pupils. Within one year the school trebled in numbers. The Paines' vision was to start as many Christian schools as possible, in order to reach young children with the gospel of Jesus (via the medium of education) and to build Christian principles into their lives for the 12 years they

¹³ The King's School (West Rand) was established by Howe. Lathan Duncan later became principal. In 1993 Sparrow took over as principal of the school.

would spend at school.

5.1.2.4 Nordquist and the Khonzinkosi School (Greytown)

Nordquist was also instrumental in the start of another Christian school, this time in Natal in 1986. The leaders of a large missionary community at KwaSizabantu near Greytown invited her to a meeting with officials from the Natal Education Department in Pietermaritzburg. Nordquist had the opportunity to share the ACE programme with them and also showed them some ACE material. This meeting consequently led to the establishment of a 'mission school' at Kwasizabantu in 1986 (Stegen 1993a:4). The Khonzinkosi School (which means to serve the Lord) later became the Domino Servite School which today is registered with the DET. In 1993 the school had 500 pupils, ranging from grade 0 to standard 10.

Over the years the Domino Servite School achieved excellent results. The school boasts a 100% pass rate for their matric pupils for the past five years and has received a certificate from the Director of Education in Natal for the best results in the DET examinations at the end of 1992 (Stegen 1993b:2). Three of their matric pupils were amongst the top 15 DET achievers. This achievement is remarkable if one keeps in mind that approximately 345 000 pupils wrote the DET examinations.

Nordquist has, directly or indirectly, been instrumental in the establishment of all of the above-mentioned schools. The little school at Cyara actually gave birth to four schools that are still in operation today.

5.1.2.5 Nordquist's contributions after 1991

In 1989 the Nordquist family left for the USA where they spent two years. On their return to South Africa in 1991, Nordquist again assisted the Paines at Harvest International at Maanhaarrand. In May 1991 Nordquist became a supervisor at another school, the Kingsway Christian School in Mafikeng, Bophuthatswana. This primary school was started in 1989. Only 25% of the 90 pupils were English speaking. Most were from mixed marriages and were Tswana speaking. Parents also came from

countries such as Ghana and Zimbabwe and some were diplomats. Most of them were from the Molopo Christian fellowship. The school rented premises from the Baptist church. Ralph Cawood was the principal of Kingsway Christian School. The school had a long waiting list, as it was one of only three English speaking primary schools in the Mafikeng / Mmabatho area. Two years later Nordquist started to teach at Christian Lighthouse College in Brits, where her own children were pupils at the time.

From the above, it is clear that Barbara Nordquist has been a true pioneer in the field of Christian education in South Africa, particularly amongst less privileged communities in and around the western Transvaal.

5.1.3 KING, PIONEER OF THE SHEKINAH CHRISTIAN SCHOOL, KIMBERLEY

Elgie King, a Coloured pastor from Kimberley, was amongst those who attended the ACE promotional meetings held by Sauvageot in July 1984. The result of his attendance was the birth of the Shekinah Christian School in Kimberley in January 1985. The Shekinah Christian School became the third school in South Africa to register with ACE.

King's school was the first ACE school in the Cape Province and also the first ACE school for the Coloured community.¹⁴

5.1.4 CATTO, PIONEER OF THE HATFIELD CHRISTIAN SCHOOL (HCS), PRETORIA

5.1.4.1 The first four years at HCS

Amongst the attendants at Sauvageot's promotional meetings and training courses during July 1984, were Francois Stander and Koos Rautenbach from the Hatfield

¹⁴ The name of the Shekinah Christian School does not appear on a list of registered CESA schools list, dated 92.04.15 (CESA 1992b). It is, therefore, assumed that the school does not exist any longer or that it has changed its name. No further information could be obtained from CESA leaders or the National Office.

Christian Church in Pretoria. A vision for Christian education was also planted in their hearts. Soon after Sauvageot's meeting, Sparrow was invited to address Pastor Ed Roebert and the leaders of Hatfield Christian Church at a meeting. Sparrow shared his vision for Christian education, as well as the operation of the ACE programme with the leadership. He was also given an opportunity to share his vision with the members of the congregation at Hatfield. During the course of 1984 Hatfield investigated the ACE programme, which included sending teams of educators to visit The King's School at Craighall Park.

In January 1985 Hatfield Christian School opened its doors with an enrolment of 100 pupils and 13 staff members. It was registered as the fourth ACE school in South Africa. It also registered as a private school with the TED. Stander, a lecturer at the University of Pretoria, acted as first principal of the new school during a time of study leave. He was assisted by Rautenbach, a supervisor who later started a new school at Kestrell in the Orange Free State. Pastor Noel van der Merwe acted as spiritual overseer of the school at that time. When Stander left after five months, Catto, became principal of Hatfield Christian Church in 1985.

Catto, a pastor at Hatfield and previously employed by the Council for Scientific and Industrial Research (CSIR), played a major role in the development of HCS. Despite his never being a teacher himself, the experience he gained by visiting Christian schools in the USA, together with God's special calling on his life, enabled Catto to understand the heart of the Christian teacher and the vision God had for his school. His major contribution centred around the training of teachers in 'biblical thinking about teaching'. He emphasized the importance of teachers having a biblical world view and that they should be able to present their subjects from a biblical perspective. By presenting various educational seminars across the country, Catto contributed significantly towards Christian education in South Africa.

HCS was following the ACE programme in most of its grades and standards. When the announcement came in January 1989 that the registration of many ACE schools were suspended, Hatfield also received a letter from the provincial authorities. The reason for suspension was the TED's dissatisfaction about the ACE's compliance with

core curriculum requirements. The King's School (Robinhills and Magaliesvalley) also received letters from the TED stating that their registrations were suspended.

5.1.4.2 Major changes

After much prayer and consultation with each other, the staff and leadership of the HCS decided not to go against the educational authorities, to abandon the ACE curriculum and to return to the prescribed core curriculum and traditional classroom instruction. This drastic change would have significant implications for both pupils and teachers of the school. The changes took place in June 1989 under the leadership of Catto, who remained principal until 1990.

When Catto moved to the Hatfield Training Centre, Johann de Jager, a teacher at the school, became the next principal of HCS.¹⁵ Catto's involvement with the school continued, as he was appointed as overseeing pastor of the school.

Photo 5.3 : Johann de Jager and pupils in one of the learning centres at HCS (1990)
(Source : HCS Information brochure)



¹⁵ De Jager is still the principal of Hatfield Christian School (1994).

5.1.4.3 Development

The school has expanded ever since its inception in 1985. In 1991 the school had 220 students, ranging from grade 1 to standard 10.¹⁶ Though no subsidy had been received until 1991, the school managed to build its own classroom facilities over the past years. Originally the school made use of the church's facilities, but in 1990 the first classrooms, for primary school use, were built next to the church. The **building project**, undertaken in three stages, was completed in 1994.¹⁷ Today the school buildings consist of approximately 26 classrooms, which include a senior learning centre, a reading room, Science laboratory and a Home Economics Centre.¹⁸

Photo 5.4 : Hatfield Christian School (1993)

(Source : HCS Information brochure)



¹⁶ The average monthly school fee per child was R230.

¹⁷ On Sundays the same facilities are being used by the Children's Church of Hatfield Christian Church.

¹⁸ During September 1994 the school received a blessing of R50 000 when a winner of an Edgars Club competition nominated Hatfield for an additional prize (Falcke 1994:5). This money will be used to start another phase in their building project.

In 1993 the school had 310 pupils (grade 0 to standard 10) of which more than 50% came from Afrikaans homes and approximately 20% were non-Whites (Hitchcock 1993, interview). The enrolment figures for 1994 (grade 0 to standard 10) were approximately 320. The school today has 45 staff members of which 30 are full-time and three are administrative staff (Pitout 1994).

5.1.4.4 Daily operation

Up to 1989, the school operated as an ACE school, making full use of the ACE PACEs up to standard 8.¹⁹ Since 1989, pupils have again been divided in grades and standards and receive traditional classroom instruction. The difference is that, although public school textbooks had to be used again, subjects are presented and knowledge interpreted from a biblical perspective and teachers are born-again Christians.

The admission policy of HCS entails firstly serving the congregation and therefore members of the congregation get first preference.

Academic standards are monitored through the administration of Human Sciences Research Council (HSRC) tests (Hitchcock 1993, interview). Matric pupils of the school write the National Senior Certificate (NSC) examinations of the Department of National Education each year (De Jager 1991).

The school aims to pay its teachers 'market-related' salaries, and therefore increased its fees significantly in 1991. School fees (which included the cost of textbooks, field trips, and so forth) were R350 per month per child (Hitchcock 1993, interview).

Some of the extra-mural activities offered are athletics, swimming, tennis, netball, soccer and volleyball. Senior pupils of the school have the opportunity to receive computer studies training. The school are able to use computers at the Hatfield Training Centre for this purpose.

¹⁹ See chapter 4 for complete details on the ACE system of individualized learning.

Once a week, each class will attend a special **discipleship time** with the pastor of the school and their teacher. During these periods subjects such as the following are covered : basic Christian truths such as salvation and baptism of the Holy Spirit, relationships (God, parents, friends), spiritual warfare, outreach by means of drama, and so forth.

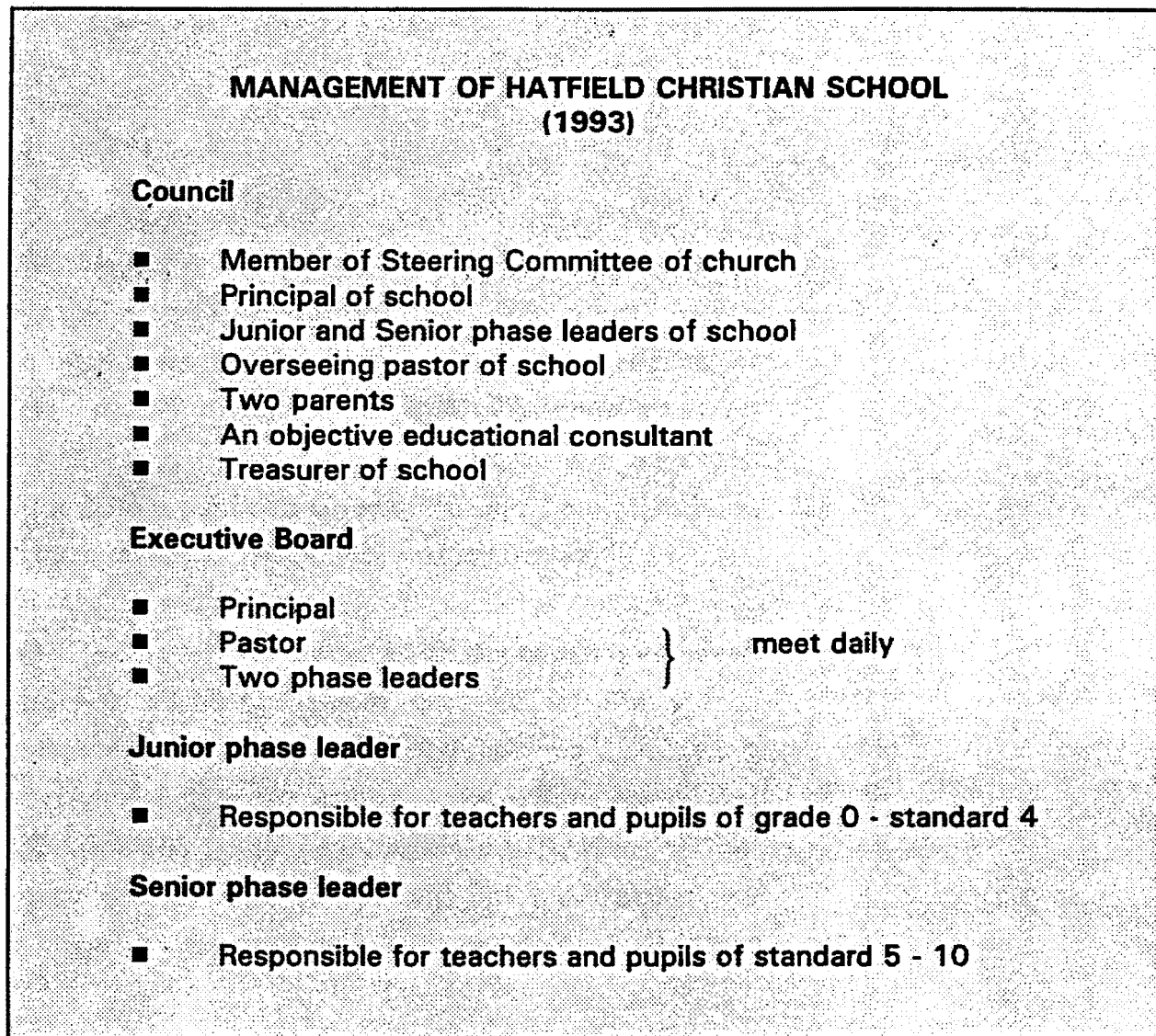
HCS believes that pupils should take responsibility for their own learning. (Compare the ACE philosophy of education.) In the senior standards, the school has introduced a unique **tutor system**, whereby the teacher does not act as a lecturer, but more like a **facilitator** who introduces a topic, sets the stage, gives direction and then allows the pupils to learn themselves. The tutor system is gradually introduced at the secondary level and used for teaching senior pupils.

The school also supports a system whereby each senior (standard 9 and 10) pupil is **responsible** for a **junior class**. Each morning, while staff members have a meeting, senior pupils have ten minutes to lead the junior classes allocated to them in a time of prayer. During the day, pupils have **personal interviews** with teachers. Classes then remain in their learning centres and are again **supervised by seniors**.

5.1.4.5 Management

Since its inception in 1985, the school had been under the auspices of the Steering Committee of the Hatfield Christian Church. Any major decision of the school had to be approved by the leaders of the church. In November 1993, however, this situation changed, when the school became **autonomous** in the **management** of all its affairs.

Figure 5.1, on the next page, depicts the management structure at the school during 1993 (Hitchcock 1993, interview).

Figure 5.1 : Management structure at Hatfield Christian School (1993)

HCS was one of the CESA schools evaluated by means of the SAPPAB criteria. The results of the evaluation are described in chapter 7.

5.1.5 VARRIE AND SIPSMA, PIONEERS OF HATFIELD CHRISTIAN FELLOWSHIP SCHOOL (HEKPOORT) AND OTHER SCHOOLS

In August 1985 pastor Peter Varrie started a small farm school with 23 pupils in the Skeerpoort-Hekpoort area, called the Hatfield Christian Fellowship School. In 1987 Han Sipsma, previously head of Agriculture at *Wagpos Hoërskool*, and his wife Martie

became part of the school. By January 1989 the school had grown to 55 pupils (grade 0 - standard 10). In January 1990 the school moved to Brits and became known as **Lighthouse Christian College**. Sipsma took over as principal and Varrie acted as pastor of the school.²⁰

The Lighthouse Christian College registered with the TED as a private school. At the time of the interview (91.10.11) the school had 130 pupils (grade 0 - standard 10) who were taught by 16 full-time and 6 part-time staff members. The school tried to maintain a pupil-teacher ratio of approximately 10:1. This enabled adequate time for leadership and character development of pupils and a high level of personal attention and assistance. The school is fully bilingual and have both English and Afrikaans matriculants. Over the years the school received severe criticism from right-wing community members, because of its policy of **multiracial** enrolment.

Standard 10 pupils write the NSC examinations. Some of its pupils have achieved outstanding international awards. In 1988 five pupils qualified for the annual **International ACE Convention**, held in the USA. They returned from the USA having won ten gold and one silver medal for various sporting and cultural events, and having set up a new 400 metre record (Sipsma 1991, interview). Again in 1990 three of their pupils qualified to attend the **International Students' Convention** in Arizona. They obtained prizes for physical fitness, the pentathlon and needlework (Britspos 1990:24).

In 1992 Lighthouse Christian College gave birth to **Lesedi Christian School**, situated six kilometres outside Brits. Johan du Plessis, previously a teacher at Lighthouse Christian College, is the principal of this rural school which serves the black community in the Brits area.

* * *

And so at the end of 1985, five South African schools were registered with

²⁰ Sipsma, who is still principal of Lighthouse Christian College, is amongst the well-qualified CESA principals. He has earned a B Sc Honours degree in Agriculture, a THED and a B Ed degree.

ACE(USA) and operated as ACE schools. In the decade to come, many more would follow their example.

In closing this section on the humble beginnings of CESA, two more schools and their principals need to be mentioned when referring to the pioneers of evangelical Christian education in South Africa :

- **The King's School (Bryanston)** opened its doors to 54 pupils (grade 1 - standard 8) in January 1986. Garrard was (and still is) the principal.²¹ In 1993 their pupils grew to 185 (grade 1 to standard 10) and the staff members to 26 qualified (of which 15 are full-time) staff members (Garrard 1993, interview).
- **Rhema Christian School in Randburg** opened its doors for the first time in January 1986 under the leadership of Ed Horak.

Other persons who contributed largely to the establishment and growth of ACE (later CESA), particularly in the Transvaal, in the mid-1980's were :

- **Van der Merwe**, mentioned in § 5.1.1.2a for the first time, was involved in establishing the first school and later became the co-ordinator for Transvaal
- **Vincent Willems**, first principal of Shanan Christian School in Benoni
- **Allan Sutherland**, principal of Covenant College in Alberton
- **Gerhard Venter**, who will be remembered for his pioneering work amongst black communities.

Having considered the praiseworthy efforts of some of CESA's early pioneers, the four major phases in the history of CESA will now be discussed.

²¹ Garrard has also served as secretary of CESA since its inception.

5.2 IDENTIFIABLE PHASES IN CESA'S HISTORY

5.2.1 PHASE 1 : EXPONENTIAL GROWTH (1984-1989)

5.2.1.1 Accelerated Christian Education (ACE), the vehicle for the vision : 1984-1987

The result of the many promotional meetings held all over South Africa by Sparrow and others willing to be used by God, was that the vision for Christian education spread rapidly throughout the country. The vehicle God used to transport this vision was the ACE programme.

After the establishment of the first few ACE schools (1984 and 1985), new Christian schools started all over the country (especially in the Transvaal and Natal) and in neighbouring countries. During the first four years (1984-1987), most of the schools registered individually with ACE(USA) and received their ACE study material directly from the ACE Headquarters in Texas, USA. The schools could not purchase or use any ACE material without first signing a purchase agreement with ACE(USA). The schools were referred to as ACE schools at that time. Most of the ACE schools also registered (or applied to register) as private schools with their respective provincial departments.

The comprehensive pre-packaged programme, curriculum, material and administrative support system of ACE enabled even small schools to offer a complete curriculum, without having many qualified teachers.

5.2.1.2 Controlled by ACE(USA)

It has been mentioned in the previous chapter that ACE(USA) is a profit-making organization. It is, therefore, understandable that ACE jealously keeps watch over its material and the use of it, and safeguards its publication rights by the purchase agreement. Each ACE school is, in a sense, managed and controlled by ACE(USA). In

South Africa too, **ACE(USA)** exerted considerable control over the ACE schools.²²

The control was evident in the fact that up to 1987 no formal South African management committee or leadership team had been established for ACE schools. Although Sparrow acted as the Executive Officer of ACE, he had no executive powers. He got the job, because he had the vision. He acted as spokesman for South African ACE schools and continued to spread the vision of evangelical Christian education throughout South Africa. Although never formally appointed by ACE(USA), Sparrow liaised with ACE(USA) on behalf of all South African schools. Catto and Van der Merwe assisted Sparrow during the initial pioneering period of the schools (Sipsma 1991, interview).

Communication between schools was mainly via ACE(USA) and interaction took place at annual ACE Conventions held in the regions. But things started to change when South African schools felt the need to unite more and also not to be so tightly controlled by ACE Headquarters. During an annual ACE Student Convention in 1988, the ACE schools selected a local Convention Committee whose task it was to organize regional and national conventions for ACE pupils in South Africa.²³ Amongst the committee members were Sipsma (Brits), Sutherland (Alberton), Willems (Benoni), Lathan Duncan (Krugersdorp) and Keith Nelson (Bryanston). Together with Sparrow, this committee developed into the first South African ACE leadership team.

5.2.1.3 Establishment of Accelerated Christian Education South Africa, ACE(SA) : 1988

In 1988, the number of ACE schools in South Africa had risen to 57 and therefore justified a national ACE office. A South African office would be able to purchase ACE material in bulk from the USA and distribute it to schools in South Africa. A second reason for the establishment of a South African office and a South African controlled organization was to produce its own PACEs suitable for South Africa's own needs.

²² Also see ACE control in § 4.2.3.

²³ See § 4.4.3.7 for more information on ACE Student Conventions.

The ACE schools felt that they were too strictly controlled by ACE(USA) and wanted to be more independent of the American company.

The leaders, Sparrow, Van der Merwe and Catto, decided that they would apply to the Registrar of Companies for registration of a non-profit organization (Section 21 Company). The company would be called **Accelerated Christian Education (South Africa)**, or **ACE(SA)**, and would be affiliated to ACE(USA). It would have its own National Office. The leaders also thought that ACE(SA) would be able to produce its own PACEs locally, with content suitable for the South African situation. Expenses would also be saved in this way. The South African leaders planned to approach Howard (in February 1989) concerning the local publication of PACEs. The ACE(SA) management is represented in Figure 5.2.

Figure 5.2 : ACE(SA) management (1988)

MANAGEMENT OF ACCELERATED CHRISTIAN EDUCATION (SOUTH AFRICA) (1988)	
President :	D R Howard
National Co-ordinator :	A J Sparrow
Regional Consultants :	T Yoko (Natal) A Viljoen (Cape) W van der Merwe (Transvaal, OFS)
National Office :	P O Box 77170 Fontainebleau 2032
ACE(SA) Board :	A J Sparrow, T Yoko, A Viljoen, W van der Merwe, G Catto, B Wiowat, E Horak

Under the auspices of ACE International, ACE(SA) offered ACE training courses and also presented a Congress on World Awakening (which featured international speakers

such as Mel Tari) during November and December 1988.

5.2.1.4 The birth of Christian Education South Africa (CESA) : 1989

An ACE(SA) board meeting was held at the end of the ACE National Educators' Convention in February 1989. During this meeting, Howard was approached by the South African leadership regarding the local production and printing of PACEs. Howard replied that the international company, ACE(USA) had to maintain ownership rights and copyright of all PACEs, even of those developed in South Africa. ACE would, furthermore, expect a royalty or a percentage commission on every South African PACE sold. ACE would also have to scrutinize every PACE before it could actually be released. Understandably, ACE wanted control over all printed material, as the material would be carrying its logo.

These 'strict' control measures were not acceptable to the leadership of ACE(SA).²⁴ They felt that such measures would hinder the speedy development of original local material. It was therefore at this same meeting that Sparrow proposed the formation of a separate South African organization which would primarily be responsible for the compilation and production of local curriculum material for Christian schools in South Africa. For want of a better name, Sparrow proposed that such an organization could be called Christian Education South Africa (or CESA).

ACE(SA) and CESA would have different functions and would operate separately from each other. ACE(SA) would remain operative as an affiliation of the American parent company, ACE(USA). Its prime function would be to distribute ACE material in South Africa and to start new ACE schools. The second body (CESA) would be established in order to develop South African material. The need for locally written and produced PACEs became more and more urgent. Not only for economical reasons, but also for educational and political reasons. Teachers, parents and governmental authorities realized that many of the American PACEs were not suitable for the South African

²⁴ The leaders at this stage comprised of Sparrow, Van der Merwe, Garrard, Catto and Howe.

situation. This was the case, particularly in subjects such as Geography, History and Afrikaans. Mathematics and Science PACEs also had to be adjusted for pupils in South Africa.

In order to make such a venture cost-effective, Sparrow suggested that locally developed material be sold to other South African schools for enrichment purposes. (ACE(USA) would never allow them to sell locally produced material as ACE material.)

Initially only ACE schools could affiliate with CESA. This arrangement was later changed to include *any* Christian school wishing to affiliate. CESA would provide a covering or an umbrella under which various Christian schools could find protection and government representation. Both ACE and non-ACE schools would be welcome to affiliate with CESA. It would strive to draw all ACE schools together and provide a vehicle to solicit funds for the development of local Christian material. Such a locally developed curriculum would comply with the requirements of the core curriculum of South Africa.

During a ACE(SA) board meeting in May 1989, the name Christian Education South Africa (CESA) was accepted. CESA would be registered as a non-profitable organization registered under Section 21 of the Companies Act and would be managed and controlled by South African leaders. It would operate totally independent of any control or influence exerted by the international board of ACE. Most CESA schools would still be using the ACE programme (some to a lesser and others to a larger extent). These schools would still be contractually bound to ACE(USA) to follow certain ACE procedures if they wished to remain registered with ACE(USA) and purchase ACE curriculum material.

5.2.1.5 Rapid expansion : 87 schools in five years

The number of Christian schools continued to increase. This was despite the fact that none of them received any financial assistance from the government, due to the fact that they didn't comply with the subsidy condition of mother tongue instruction. Because the ACE material was printed in English, and also because most of the

schools were multiracial, the only feasible medium of instruction was English.

Van der Merwe (1989, interview), co-ordinator for ACE schools in Transvaal at that time, confirmed that the average teacher-pupil ratio for CESA schools was approximately 1:13. The number of pupils per school ranged from 35 to 150. Most of the schools were affiliated with 'no name brand' churches, that is inter-denominational fellowship groups. In many of the schools the pastor of the church community was acting as the principal of the school.

Five years after the first ACE school had started, 87 Christian schools were registered with ACE(SA). Most of these schools continued to be part of CESA, when it changed its name in February 1989. A list of schools will follow on the next page.

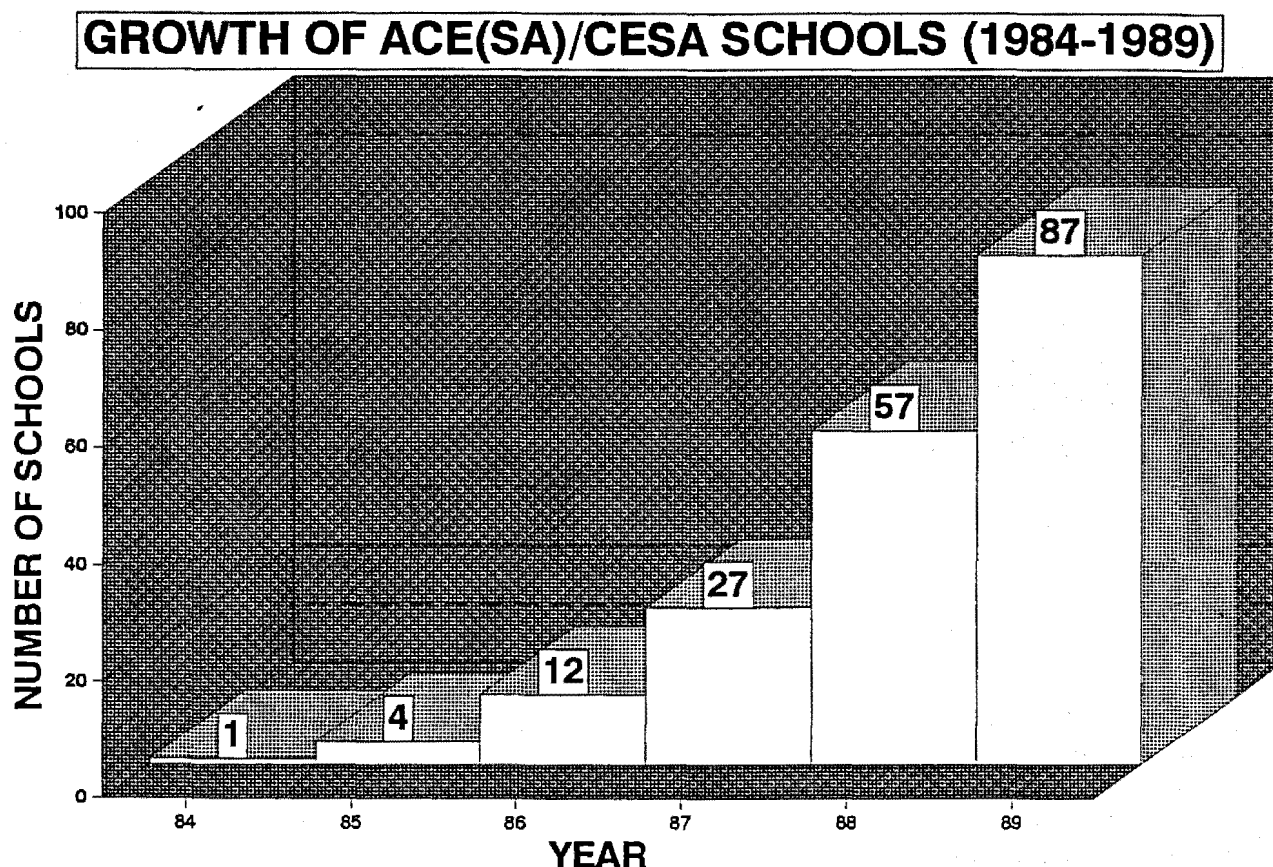
Before the list is given, two overviews of the exponential growth of the schools are presented. Figure 5.3 gives a numerical overview and Figure 5.4 gives a graphical overview.²⁵

Figure 5.3 : Exponential growth of ACE(SA) / CESA schools : 1984-1989

TOTAL NUMBER OF ACE(SA) SCHOOLS 1984-1989	
1984 :	The King's School, Craighall Park
1985 :	4 schools
1986 :	12 schools
1987 :	27 schools
1988 :	57 schools
1989 :	87 schools

²⁵ Figures for the 1990's do not fall within the period under discussion. No statistics could be obtained from CESA National Office for 1990 and 1991. Figures for 1992 and 1993 appear in § 5.2.4.2.

Figure 5.4 : Graphical representation of the growth of ACE(SA) / CESA schools (1984-1989)



Having displayed an overview of the growth of the schools, here follows a list of all the schools which were registered with ACE(SA) in January 1989 : ²⁶

Schools in the Transvaal (38) : ²⁷

Alberton (3), Nelspruit (2), Johannesburg area (4 : Southdale, Sloane Park, Bryanston, Bellevue East), Randburg (2), Klerksdorp (3), Benoni, Boksburg (2), Florida, White River, Springs, Ermelo, Tzaneen, Kagiso, Kiepersol, Malelane, Halfway House (2), Hekpoort, Lyndhurst, Krugersdorp, Pretoria, Vereeniging, Kriel (2), Skeerpoort, Witbank, Louis Trichardt, Delmas.

²⁶ Source : ACE(SA) schools' address list, dated 24 January 1989.

²⁷ The number in brackets denotes the number of schools in that province, city or town.

Schools in Natal (21) :

New Germany, Pinetown, KwaSizabantu, Empangeni, Uvongo, Newcastle (2), Margate, Merewent, Canelands (North Coast), Ladismith, Scottsville, Port Shepstone, Richard's Bay, Amanzimtoti (2), Glenashley, Matatiel, Greytown, Fynnlands, Escombe.

Schools in the Cape Province (17) :

King William's Town, Muizenberg, Hermanus, Napier, George, Walmer, Hout Bay, Jeffrey's Bay, Kommetjie, Mossel Bay, Plettenberg Bay, Kimberley, Swellendam, Port Elizabeth (2), Vredendal, Steenberg.

Schools in the Orange Free State (2) :

Bloemfontein, Bethlehem.

Schools in the self-governing states (4) :

- Lebowa : Shatale
- Bophuthatswana : Mafikeng (2), Sun City

Schools in Southern Africa, outside the borders of the RSA (5) :

- Namibia : Swakopmund, Windhoek
- Swaziland : Mbabane, Siteki
- Lesotho : Leribe

It could not be confirmed which of these schools were legally registered as private schools with their appropriate educational departments.

During the course of 1989 two events would occur, which would bring an end to the first phase (of exponential growth) of the history of ACE(SA) / CESA.

Amidst the growth and all the excitement of a newly found and feasible programme for Christian education in South Africa, there were also some battles to be fought. Behind the scenes, in educational and political circles, a struggle for acceptance was being waged. No methodology (especially if radically different) would be allowed to 'invade' the established South African education system, without causing an upheaval

of some sort. Convincing South African educational authorities that the ACE curriculum was compatible to the prescribed core curriculum would be no easy task.

This issue became the major bone of contention in the ACE struggle for survival and recognition in South Africa. Some of the educational authorities were impressed with the ACE programme, while many were sceptical about it. Initially ACE schools experienced no problems to register as private schools with provincial departments, but as their numbers increased, the attitude of education departments started to change and ACE schools experienced repeated opposition and criticism from governmental authorities.

5.2.2 PHASE 2 : DISORIENTATION (1989-1990)

In national educational ranks, it was a time of dissatisfaction. From everywhere everyone was calling for racial parity, new strategies and for one education department. Education in South Africa was characterized by uncertainty and a lack of direction. In the ranks of CESA uncertainty was also prevalent.

The initial period of growth was something of the past. Growth was now hampered by internal and external pressures. The confusion and disorientation prevalent in CESA schools during 1989, can largely be contributed to two factors :

- An internal leadership crisis
- Educational authorities tightening up control on private schools using the ACE programme.

5.2.2.1 Leadership crisis

a) Sparrow's illness

As has been mentioned in § 5.1.1.4, Sparrow neglected the early signals of his illness. During 1988 his double vision became more serious and he experienced regular spells of dizziness.

It was only in March 1989 (after the formation of CESA and intervention by the government), that Sparrow eventually visited a doctor, who said that his symptoms may be caused by a brain tumour. Because of some Christian education commitments, Sparrow only managed to have tests done in Johannesburg during July 1989. The CAT scans confirmed that he had a tumour on the brain. Doctors warned that he could be blind after the operation, and that he should prepare for the worst. He was operated during the same month of July.

In their hour of crisis, ACE / CESA schools happened to be without its pioneering leader.

b) ACE(SA) or CESA? ²⁸

During the first few months ACE(SA) and CESA were used interchangeably, but it soon became clear that these two organizations had to be treated as separate organizations.

ACE(SA) was affiliated to ACE(USA), a profit-making company. ACE material could not be purchased from ACE(SA), without registering with ACE, signing a purchase agreement and paying a fee. ACE(SA)'s main aim was to start new ACE schools and promote its ACE programme.

CESA was an umbrella body for Christian schools. Its aim was not to promote the ACE programme (although many of its member schools used ACE material), but to promote Christian education and unite Christian schools in South Africa. CESA's aim was, therefore, broader than that of ACE(SA). After Sparrow's resignation, the development of South African material unfortunately did not receive sufficient attention any longer.

A major difference between these two organizations was the financial support each received. ACE(SA) was sponsored by the international company ACE(USA). Their staff (in South Africa) received salaries, the ACE president and international leaders

²⁸ See also § 4.1.4 (abbreviations), § 4.1.1 (CESA) and § 4.1.2 and § 4.2.3 (ACE).

addressed their conferences and the ACE Head Office invited members of the South African ACE staff to attend training sessions in the USA. CESA did not have a 'big brother' to look after its financial needs.

But because most CESA schools were also registered with ACE(SA), they shared in the benefits of their teachers attending ACE Educators' Conferences and their pupils participating in regional and national ACE Student Conventions. In these aspects, CESA and ACE(SA) seemed to be united.

c) Appointment of new leader

At the same time that the registration of 48 CESA schools were hanging in the balance and Sparrow had to resign as leader, because of the discovery of a tumour on his brain, Howard visited South Africa to address an ACE Teachers' Forum in 1989.

A lack of communication between the South African leadership and Howard caused a problem which was to influence the functioning of the schools for the next four or five years. Howard was unaware of the fact that a separate South African organization had been established (ACE(SA), and later CESA). Believing that he, as president of ACE(USA), was responsible for the crisis regarding South African ACE schools, he didn't consult with the South African leadership.

Howard appointed Ray McCauley, senior pastor of Rhema Bible Church in Randburg, as *spiritual overseer* of ACE in South Africa. Howard (incorrectly) assumed that McCauley was head of the International Fellowship of Christian Churches (IFCC) and therefore felt that he would be a good representative for ACE and would have a great influence in Christian schools in South Africa. Most of the schools affiliated with ACE(SA) or CESA were operating as part of ministries of IFCC churches. According to Sparrow (1990, interview) Howard apologized to the CESA board at a later stage, for the mistake he had made.

As a result of this appointment, many people started to (incorrectly) associate CESA

with Rhema Bible Church. This was detrimental to the development of CESA as a Christian education school movement. In a *Citizen* newspaper report (Citizen 1989b:5), McCauley is incorrectly referred to as 'an international director of ACE'.

This 'appointment' of McCauley by Howard caused many problems. Although McCauley was respected amongst many Christians, he was not an educator. Although he was a good negotiator and respected by government officials and his church also had an ACE school, McCauley was not as knowledgeable about the present crisis and needs of schools, as were the ACE(SA) / CESA leadership. He had not been part of the schools' struggle for survival and was, therefore, not able to truly represent the schools. As senior pastor of one of the largest congregations in this country and one of the leaders of IFCC, he had many other responsibilities and was not able to commit himself fully to the needs and interests of the schools.

McCauley admitted that he was not an educator, and subsequently appointed Trevor Yoko, an IFCC pastor and principal of an ACE school in Natal, to take charge of ACE(SA) / CESA. Prior to this appointment, Yoko was the regional ACE consultant for Natal. But, Yoko too was not an educator; he was a pastor. Two serious mistakes had been made at this point in time.

Mistake 1 :

Howard had no mandate to appoint any person as leader / president / spiritual overseer / director of ACE(SA) or CESA, without consulting the South African leadership of the schools.

Mistake 2 :

McCauley had no mandate to appoint a person as leader / executive director of ACE(SA) or CESA, without consulting the South African leadership of the schools.

Sadly though, amidst all these 'developments', the 'father of ACE' in South Africa and accepted leader amongst the schools, had not been consulted.²⁹ It was during the

²⁹ Such an omission might have occurred because of Sparrow's ill health.

same time that Sparrow's symptoms of blurred vision and disorientation became more severe. This caused him to hand in his resignation as co-ordinator of ACE(SA) to Howard. Sparrow realized that his role in this phase of Christian education in South Africa was over. Yet God would continue to use Sparrow at a later stage.

Because McCauley and Yoko were appointed, not elected, they were not accepted by some of the schools.³⁰ McCauley's appointment as leader (and consequently Yoko's appointment as Executive Director) of CESA / ACE(SA), contributed to the first signs of disunity and lack of vision within ACE(SA). McCauley became the spokesman for ACE(SA). There was even one incident where both McCauley and ACE(SA) made two separate appointments with the same government official, which showed the lack of unity at that point in time.

An ACE(SA) Executive Board and an Educators' Board were appointed (again not democratically elected) by McCauley and Howard.

In the course of 1989 a new organizational structure for CESA evolved. CESA was controlled by a National Board of which McCauley would be the spiritual overseer. McCauley appointed Yoko as *National Executive Director* of CESA. Yoko, who had visited the ACE Headquarters in Lewisville, Texas, would furthermore be responsible for overseeing the ACE warehouse in Glenashley, Durban. The warehouse would be run by Mike Tessendorf. The warehouse would purchase ACE material from the International Headquarters in Texas and then dispatch it to South African schools using the programme. Yoko took over as National Co-ordinator of ACE from Sparrow from February 1989 (Sparrow 1989, letter).

Van der Merwe, who assisted Sparrow right from the start, was appointed co-ordinator of the 38 Transvaal schools registered with CESA. He would also be

³⁰ Behind both these appointments, lies a biblical principle which need to be commented on briefly. There is a (false) belief amongst certain Christians that spiritual leaders should be appointed, not elected. There is nothing wrong with leaders being elected prayerfully by their followers. Note the consultation and the prayerful attitude during the election of Matthias in Acts 1:21-26. See also recommendation, § 7.3.1.5c.

responsible for the schools in Swaziland, Lesotho, Lebowa and Bophuthatswana. As co-ordinator, Van der Merwe had to visit new and existing schools to support and encourage them and 'inspect' the work being done. The co-ordinator for Natal was Roger Temlett and for the Cape Province it was André Viljoen. An organigram of the organizational structure of CESA in 1989 is given in Figure 5.5.

Figure 5.5 : CESA management (1989)

MANAGEMENT OF CHRISTIAN EDUCATION (SOUTH AFRICA) 1989	
Spiritual overseer :	R McCauley
National Executive Director :	T Yoko
Transvaal regional co-ordinators :	W van der Merwe E Horak S Maritz
Natal and OFS regional co-ordinator :	R Temlett
Cape regional co-ordinator :	D Dos Santos
Warehouse manager :	M Tessendorf
National Office :	Glenashley, Natal

Leaders of CESA still had to submit to the Ministries of Education, as well as the various provincial departments (and their Superintendents for private schools). Government officials could at any time visit CESA schools to inspect their activities, which they also did.

5.2.2.2 Government intervention

Since 1985 continuous negotiations took place between ACE co-ordinators and government officials in order to gain full recognition for the ACE programme used by

Christian private schools. The main objections against the ACE programme and reasons for governmental dissatisfaction centred around the following issues :

- The ACE curriculum was too American and not suitable for the South African context. American nationalism figured very explicitly in all subjects of the curriculum.
- The ACE curriculum did not correspond with the South African core curriculum at all times. Phases in the ACE curriculum didn't correspond with phases of the core curriculum.
- ACE schools were making use of unqualified parents to assist teachers in ACE learning centres. Although these parents had to undergo an ACE Supervisor & Monitor training course, it was felt that they were not professionally qualified.

The government's (Department of Education and Culture (DEC), House of Assembly) unacceptance of the programme and their refusal to give matric exemption to pupils on the ACE programme, as well as the great controversy over ACE schools and the negative publicity in the media, caused a significant decline in the growth of these schools during 1989. Christian parents too were concerned about the suitability of the ACE programme for their children because of its underlying American philosophy, nationalism and even the American spelling used in PACEs.

During the course of 1988, Sparrow and other members of the ACE(SA) board continued their discussions with governmental authorities trying to convince them to accept ACE's unique methodology which emphasizes individualized learning (instead of teaching) and progress for each pupil at his own tempo.

Despite all the negotiations, on 10 January 1989, final notices were sent to the Directors of Education of the four provinces to notify all private schools not registered to be closed immediately. These schools included approximately 1600 pupils (Theron 1989:1). According to Terblanche, Superintendent-General of the DEC (House of Assembly), 62 private schools had applied for registration of which 14 had been successful. The rest of the registrations were not approved as 'the schools did not satisfy the basic requirements of the department' (Theron 1989:2, translated).

Terblanche (quoted by Theron 1989b:2 and Mostert 1989b:2) gave the following requirements an institution had to comply with before it could be registered as a private school :

- The curriculum had to be approved.
- Facilities need to be adequate and acceptable.
- Teachers need to have certain minimum qualifications.
- The school should have at least 20 pupils.

According to a *Citizen* newspaper report (De Lange 1989:1), the reasons why 48 ACE schools did not qualify for registration were

because the curriculum they followed was not approved by the department; there was a lack of adequate and acceptable facilities and the necessary qualified teachers were not available.

The same report by De Lange (1989:2) lists the names of the 48 institutions that were not registered (or whose registrations were not accepted) : ³¹

The 25 schools in Transvaal were The King's School (North-Eastern Suburbs), Klerksdorp Christian Academy (Flamwood), Logos King's School (Delmas), King's College (Barberton), Florida Christian Academy (Roodepoort), Hazyview Christian School, Tyranes School (Nelspruit), New Life ACE School (Bryanston), Emmanuel Christian School (Louis Trichardt), Kriel Christian Academy, East Rand Christian School (Boksburg), Lofdal Christian School (Klerksdorp), Shanan Christian School (Benoni), Kriel Christian Centre, Immanuel Christian School (Komatipoort), Grace Christian School (Boksburg), Alberton Christian Academy, Christian Community College (Alberton), The King's School (Krugersdorp), Covenant College (Alberton), Kingdom School (Vereeniging), The King's School (Bryanston), Hatfield Christian Fellowship (Skeerpoort) and Calvary Christian College (Southdale).

The 11 schools in the Cape Province were Abundant Life, Agape, Bosko, Deo Gloria, George, Harvest, Jeffrey's Bay, Plettenberg Bay, Swellendam, The King's School and

³¹ The names of the schools are presented as they were listed by De Lange. According to CESA (1992b) lists, they are not all 100% accurate.

Word of Faith.³²

The 12 schools in Natal were South Coast Christian Learning Centre, Victory Christian Academy, Richards Bay Christian School, Evangil Christian School, Elim Christian Academy, South Coast Christian Academy, Maritzburg Christian School, Lifestyle Christian School, Empangeni Christian School, Ladysmith Christian School, Bible Fellowship Christian School and Amanzimtoti Christian School.³³

The other side of the coin was not as widely published. What newspapers neglect to report were the following facts :

- **Negotiations** had been going on between ACE(SA) and government officials for approximately four years regarding the approval of the curriculum used in the ACE schools. The main point of contention was that the phases of the ACE curriculum did not correspond to the phases of the prescribed core curriculum.
- Some schools that applied for registration with the DEC, had been waiting for two years for a response from the department (Steele, quoted by Daily Despatch 1989:2). During an interview (1993), one principal said that they 'had applied numerous times for registration', but got no response from the TED. Viljoen (quoted by Hull 1989b:10), regional consultant for the Cape ACE schools, complained as follows :

We have been applying for registration for three years now and we have just been kept dangling on a string. We were given verbal consent, but we haven't been registered because each time we try and comply to regulations, the department finds something wrong.

- Various contradictory and confusing responses had been received from the DEC over the past few years. The Department had failed to communicate clearly its requirements and conditions (Falcke 1989:5 ; Citizen reporter 1989b:5 ; Steele, quoted by Daily Despatch 1989:2). Catto (1989c, interview) mentioned that the change in the Private School Act in 1986 resulted in many

³² The names of the places of the schools in the Cape Province were not given.

³³ The names of the places of the schools in Natal were not given.

departmental officials not being sure about its interpretation.³⁴ This could be the reason why some of the earlier ACE schools could register without any problems, and the more recent ones encountered various problems with registration.

- The registration of some of these schools had already been approved by provincial education authorities, who now decided to withdraw such registrations.
- Many schools were incorrectly evaluated. In many cases assessment of facilities had been made without the individual schools being visited by the department (Sparrow, quoted by Citizen reporter 1989a:4).
- Only five of the 48 schools had some teachers without the necessary qualifications (Steele, ACE press spokesman, as quoted by Van Hees 1989:2).
- Individual schools were not notified in writing to close down. They read about it in the newspapers for the first time.

In January 1989 the newly appointed spiritual overseer of these schools, McCauley, requested an urgent meeting with the Minister of National Education, then Mr F W de Klerk, to discuss the action. Although the Rhema school was also using the ACE system, it was not affected by the closure, but it was affiliated to IFCC to which many of the schools belonged. McCauley (quoted by De Lange 1989:2 ; Citizen reporter 1989b:5) is reported to have said that

the ACE schools are making a valuable and positive contribution to the country. Firstly, the schools are Christian. Secondly, they are multiracial, an important factor in building bridges in our society, and thirdly, the schools are all private and are no financial burden to the government.

To close the schools down would mean a step backwards. Both McCauley and Sparrow agreed that private schools should meet the requirements. The leadership of ACE ensured that every school had a copy of the Act on Private Schools, which defines all guidelines (Citizen reporter, 1989a:4).

On 18 January 1989 a meeting of ACE principals were held at The King's School (Robinhills) to discuss a plan of action.

³⁴ The Act on Private Schools (House of Assembly) refers to Act No 104 of 1986.

On 20 January 1989 representatives of ACE(SA) met with Piet Clase, Minister of Education and Culture (House of Assembly) to discuss the closure of schools. The delegation was led by McCauley and included Sparrow (ACE co-ordinator for South Africa) and Yoko (ACE Natal regional consultant).³⁵ As a result of these negotiations, the following agreement had been reached : The Minister agreed to **withdraw** the letters of closure and to give clear **guidelines** regarding curriculum standards, teacher qualifications and facilities to schools as to what would be required of them. The schools had to comply with these conditions by 31 March 1989 (Falcke 1989:5 ; Theron 1989d:6 ; Van Hees 1989:2).

Most of these schools continued to operate without being registered as private schools for a while. After a while the storm died down. But irreparable damage to the schools had been done. Could they recover again?

5.2.3 PHASE 3 : RESTRUCTURING AND RENEWED VISION (1990-1992)

5.2.3.1 Changes in curricula and classroom practice

After the government's 'clamp down' on ACE / CESA schools, some schools decided to abandon the ACE curriculum completely. Others decided to use less PACEs, while others (mostly out of necessity and lack of teachers) faced the choice of closing down or illegally proceeding with the ACE programme.

Therefore, the use of PACEs in CESA schools changed dramatically. The following **three trends** could be observed in the **methodology** used by CESA schools after the events of 1989 :

- Schools following the ACE curriculum and PACEs³⁶

³⁵ McCauley's association with ACE(SA) had not been finalized at this stage, but he led the delegation because of his 'negotiations influence'.

³⁶ In 1991 two schools in the Transvaal continued to use PACEs extensively with the permission of the Minister of Education.

- Schools following the **prescribed core curriculum**, supplementing it with ACE PACEs and combining individualized learning with traditional classroom teaching.
- Schools following the **prescribed core curriculum**, presenting subjects by way of the traditional classroom teaching.

Both schools in the first and the second category continued to purchase their PACEs from the ACE(SA) warehouse in Glenashley, Natal. Schools that were able to revert back to the traditional classroom teaching were mostly the larger ones, that had sufficiently qualified teachers for all subjects.

Up to 1989, most ACE(SA) schools were run in exactly the same way as any other ACE school across the world. As has been explained in chapter 4, the child is taught how to read at a very early age. Thereafter the ACE programme is geared towards self-learning in which each pupil works through prescribed levels of PACE's (ACE learning modules) by daily setting his own goals for each of his subjects. The pupil's objectives are monitored by an adult. Each pupil will then work at his own cubicle or 'office' independently of others and at his own tempo. These classrooms are referred to as learning centres, and schools usually have one or more junior and senior learning centres. ACE's emphasis is on learning, more than on teaching. Therefore not much, if any, traditional classroom teaching takes place in a real ACE school. In class, hardly any real social interaction takes place between pupils.

Although they still believed in the advantages of the ACE system, many schools felt that they had to obey the authorities, and therefore abandoned the ACE curriculum. Especially in the secondary phase, the ACE curriculum covered more than the South African core curriculum in most subjects, yet the ACE sequence or levels didn't correspond with the grades and standards of the South African curriculum. It would cause tremendous problems if children were to move from a ACE private school to a public school and vice versa. Despite many transitional problems, these schools reverted back to the **traditional classroom instruction** of the public schools. Amongst these schools were some of the larger schools such as HCS and Rhema Christian School.

During 1990 approximately 90% of CESA schools were still make use of PACEs in their primary phase and approximately 79% of CESA schools were using PACEs in their secondary phase. The remaining schools did not use PACEs at all.³⁷

5.2.3.2 Difficulties experienced in restructuring

To comply with the prescribed core curriculum, which implied abandoning the ACE programme and its method of individualized learning, was no easy task. The following difficulties were experienced by CESA schools in their restructuring and transformation process of moving away from the ACE pre-packaged curriculum to traditional classroom instructional methods :

a) Lack of facilities

Because self-learning in learning centres were part of the ACE system, most schools had a shortage of classrooms when they had to offer various lessons to pupils in different standards.

b) Lack of qualified staff

The smaller schools, with less than 50 pupils, did not have enough qualified staff to offer specialized subjects such as Mathematics and Physical Science. These schools were forced to either close down or illegally continue to operate using the ACE programme, where they did not require the same amount of academically knowledgeable staff. Many schools overcame this problem by appointing part-time teachers for specialized subjects.

c) Financial expenses : Purchasing of textbooks

While using ACE PACE's, no textbooks were necessary. When the ACE programme was abandoned, many expenses had to be laid out to purchase textbooks for pupils

³⁷ For more detail, refer to the results of the empirical studies in chapter 6.

and teachers. Most of these textbooks were also written from a secular perspective, which meant that teachers were not really happy to use them.

d) Tremendous amount of preparation for teachers

Unlike public schools where one teacher usually have to teach one or two subjects to one or two standards, the same teacher at a CESA school had to teach many different subjects to many different standards. The teachers had tremendous amounts of work to do in preparing for and teaching so many different classes.

e) Adjustments for pupils

Using the ACE system, pupils were allowed to progress at their own tempo's and the curriculum was learner-centred. Now, using the traditional classroom method, they had to adjust to a teacher-centred method of instruction, where the teacher would many times move either too fast or too slow for their specific needs.

They also had to suddenly learn how to listen, and not read, the instructions and had to adjust to all the different methods of teaching and learning.

Despite all of the above difficulties and adjustments in the curricula and presentation of academic subjects, most of the parents at these schools still preferred to keep their children in a school where Jesus Christ was being proclaimed Lord. They trusted the Lord that both teachers and pupils would be able to adjust to the changes brought about by the government's decision not to officially accept the ACE programme.

5.2.3.3 Changes in organizational structure and leadership

While CESA schools braved all the problems of transition, the CESA leadership had difficulties in resolving their problems. In 1991, a serious attempt was made to again unite the CESA leadership (still under the leadership of McCauley and Yoko).

At a Pastors' and principals' meeting held at Rhema, Randburg on 28 August 1991,

complaints against the CESA Head Office were discussed. Amongst the complaints from pastors and principals were the lack of communication, undemocratic and non-participatory leadership of the Executive Director, absence of a formal constitution, lack of financial accountability and Yoko's ability to 'carry two hats' - Director of ACE(SA) and of CESA.³⁸

At the same meeting a new CESA Executive Board of 13 members were elected. McCauley was again elected as President of CESA. Trusting that all problems had been sorted out with the Executive Director, Yoko was nominated again for this post. Each province had to elect its own representatives, as set out in Figure 5.6 on the next page.

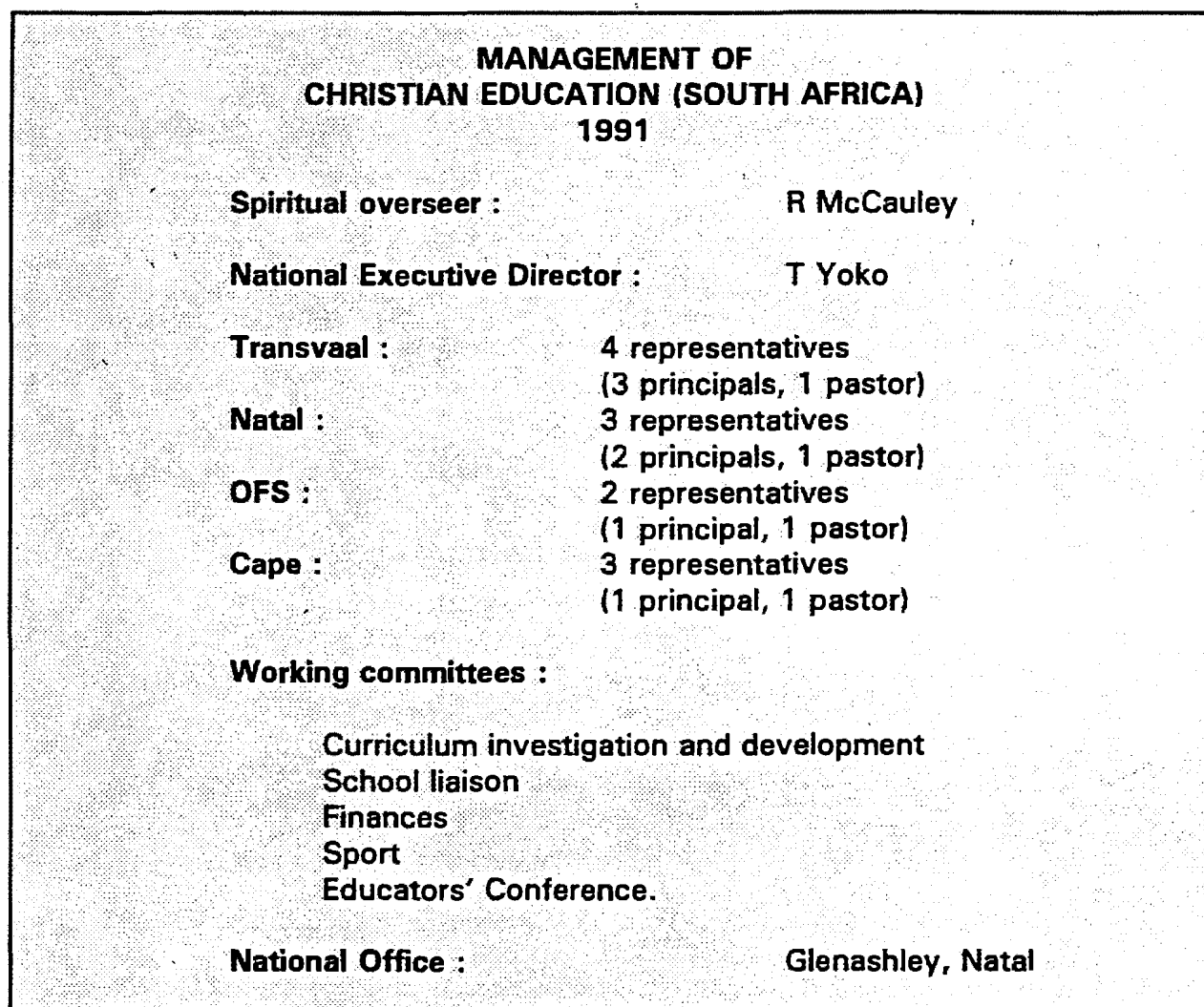
The CESA National Office would continue to be run from the same building as the Head Office of ACE(SA).

In addition to an Executive Board, five working groups were also established to sort out the problems of the past and put CESA on a new road. The groups consisted of

- a curriculum investigation and development committee (Educational Board), chaired by Sipsma
- a school liaison committee (responsible for setting basic standards and requirements, and providing orientation for new schools), chaired by Garrard
- a financial committee, chaired by Catto
- a sport committee, chaired by Horak
- an Educators' Conference committee, chaired by Dos Santos.

Figure 5.6 represents the revised management structure of CESA, as described above.

³⁸ It was only in 1992 that the CESA constitution was finalized. From its outline and sections, it is clear that the IFCC document, 'Model constitution for local church' (1988), has been used as the basis of the CESA constitution. The CESA constitution (1992) appears in Appendix J of this dissertation.

Figure 5.6 : CESA revised management structure (1991)

At a meeting held on 5 February 1992, CESA's functions were summarized as follows:

- **Serving Christian private schools as an umbrella body**
- **Government liaison**
- **Monitoring of current events, legislation, policies, trends and changes which affect Christian education**
- **Communication of relevant details to affiliated schools**
- **Providing training opportunities for Christian educators**
- **Providing inter-school sport and cultural events.**

5.2.3.4 Formation of CESA Transvaal (CESAT)

a) CESAT constituted (1992)

On 6 September 1991 the CESA schools in the Transvaal elected a management committee which would be responsible for co-ordination, organization of sport and cultural activities and events. The following persons were elected : Sipsma, Garrard, Horak, Duncan, Willems, Walton and De Jager.³⁹

At a Pastors' and principals' meeting on 1 November 1991, CESA schools in the Transvaal decided to draw up their own constitution, to provide guidelines for the operation of CESA in the Transvaal.⁴⁰ They decided to constitute a separate decentralized body, CESA (Transvaal) or CESAT, who would still function as part of CESA but would be responsible for their own finance and administration. The following persons were elected as CESAT Office bearers for 1992 : Sipsma (chairman), Walton (vice-chairman), Garrard (secretary), Duncan (Senior Convention), Willems (Junior Convention), Horak (sport) and Walton (cultural).

A draft copy of the proposed CESAT constitution was made available at a Pastors' and principals' meeting on 24 January 1992 and finalized during the next two months. (Refer to Appendix K for the CESAT constitution.) According to the CESAT constitution (1992a:§ 2), CESAT's objectives are the following:

- Promotion of Christian education in Transvaal
- Organizing of Student Conventions
- Organizing of Teacher Forums and Conventions
- Organizing of sports and cultural events
- Representation of CESAT at the National Executive Board of CESA.

³⁹ At the same meeting the following persons were also elected to serve on the CESA National Executive committee: Catto, Horak, Garrard and Sipsma.

⁴⁰ The researcher requested a copy of CESA's constitution as early as 1989. Yoko did not see the necessity for a constitution. It was only in 1992, after repeated requests by Transvaal leaders, that a CESA constitution was finally issued.

b) Schools registered with CESAT (1992)

The following 25 schools were registered with CESAT as at 29 September 1992: ⁴¹

Northern Transvaal region (8) :

Hatfield Christian School (Pretoria), Liberty Christian College (Witbank), Kriel Christian School, Word of Life Christian School (Springs), East Rand Christian School (Boksburg), Ermelo Christian School, Shanan Christian School (Benoni), Calvary Christian School (Nelspruit).

Southern Transvaal region (5) :

Alberton Christian Academy, Calvary Christian College (Southdale), Christian Community College (Alberton), Covenant College (Brackendowns), Harvest Christian School (Glenvista).

Western Transvaal region (6) :

The King's School (West Rand) (Krugersdorp), Lighthouse Christian School (Klerksdorp), Lesedi Christian School (Brits), Kingsway Christian School (Mafikeng), Lofdal Christian School (Klerksdorp), Harvest International School (Maanhaarrand).

Central Transvaal region (6) :

The King's School (Bryanston), The King's School (Robin hills), The King's School (North Eastern Suburbs) (Lyndhurst), Rhema Christian School (Randburg), New Life Christian School (Sloane Park), Rhema King's College (Robin hills).

* * *

And so the time of restructuring and renewed vision (phase three) in CESA's history came to an end. Apparently unity amongst CESA schools and within its leadership seemed to have been established during 1991 and 1992. Management problems

⁴¹ The source of the names of the schools is a Sports Communique, sent to all CESAT schools by Horak (1992b:3), dated 29 September 1992. The schools were divided into regions for the purpose of extra-mural competitions. The discrepancy in numbers (24 CESAT schools in April 1992 and 25 CESAT schools in September 1994) is due to the fact that Kingsway Christian School (Mafikeng, Bophuthatswana) was not included in the second survey (§ 6.1.2.2).

between ACE(SA) and CESA were also addressed and new (more participatory) management structures were put in place. Even the government's views on ACE / CESA schools changed, due to changes taking place in educational spheres. Because of political and educational unrest and violence amongst black schools, regulations were not as stringently applied as in the past. In 1991, many CESA schools also received subsidies for the first time.

There was hope in the hearts of the concerned leadership that CESA was on its way again, that its internal problems had been resolved satisfactorily and that the organization was again ready to make a contribution towards Christian education in South Africa.

5.2.4 PHASE 4 : EROSION AND DISINTEGRATION (1993)

5.2.4.1 Leadership problems persist

All was, however, not well. In 1993 the problems of the past recurred. Communication channels between the Executive Director of CESA and the CESAT leadership were not open and CESAT leaders were frustrated with the lack of performance by the CESA National Office concerning many serious matters. Apparently Yoko was too occupied with ACE(SA) and ACE schools, and not giving the necessary attention to CESA affairs.

At a meeting held on 29 January 1993 in Port Elizabeth, the CESA Executive Board requested the renaming of CESAT. This was a sure sign of the deteriorating relationship between CESA and CESAT.

On 19 February 1993, a new name was accepted by the CESAT Committee. The Association of Christian Schools (ACS) would be Transvaal-based, a continuance of CESAT and would be free from any ties with the CESA National body. At a meeting held on 14 May 1993 at The King's School (Bryanston), the CESAT constitution was changed to incorporate the new name. Even after this event, the name CESAT still appeared on official documents.

On 18 June 1993, a Pastors' and principals' meeting was held at The King's School (Bryanston). This meeting seemed to have been a final attempt of the CESAT / ACS leadership to rescue the damaged relationship between the CESA National Body and the Transvaal regional leaders of CESAT.⁴²

The agenda of this meeting read as follows :

- **Current problems CESA** : Need for unbiased (neutral) Executive Director, negative image of CESA in government and education circles, lack of liaison with government and other parties.
- **Proposed vision** : Practical service to member schools, liaison with government and other parties, Education Forum, monitor Government Gazette, promote CESA as umbrella body.
- **Proposed solution** : Re-establish CESA (or ACS?), appoint educator as Executive Director, base umbrella body in Transvaal.

On the 3 August 1993 a CESA Executive Board meeting was held at Rhema in Randburg. At this meeting an appeal was made not to split CESA. A proposal was accepted that pastors McCauley and Yoko be appointed as trustees and that an educator be appointed to co-ordinate CESA matters. It was also proposed and accepted that the National Head Office of CESA be moved away from the ACE Head Office in Glenashley.

Despite this appeal, the CESAT / ACS group elected their own office-bearers at their meeting held in Pretoria on 13 August 1993 : Sipsma, Edmunds, Garrard, Sparrow, Horak, Sutherland, De Jager and Walton (CESAT 1993, minutes § 4).

5.2.4.2 Decline in number of schools registered with CESA

After repeated requests, the below-mentioned statistics have been obtained from the CESA National Office (CESA facsimile, 93.12.02) in Glenashley :

⁴² Most of the Transvaal leaders were the original ACE leaders in the 1980's. Their hearts were burning for Christian education.

Number of South African schools registered with CESA :

- 1992 January : 68
- 1993 January : 58 ; November : 51

Of the 51 schools registered with CESA in November 1993, 24 were in the Transvaal, 12 in the Cape Province, 13 in Natal and 2 were in the Orange Free State. ⁴³

Number of Southern African schools registered with ACE(SA) : ⁴⁴

- 1992 January : 57
- 1993 January : 62 (+ 12 outside SA) ; November : 58 (+ 12 outside SA)

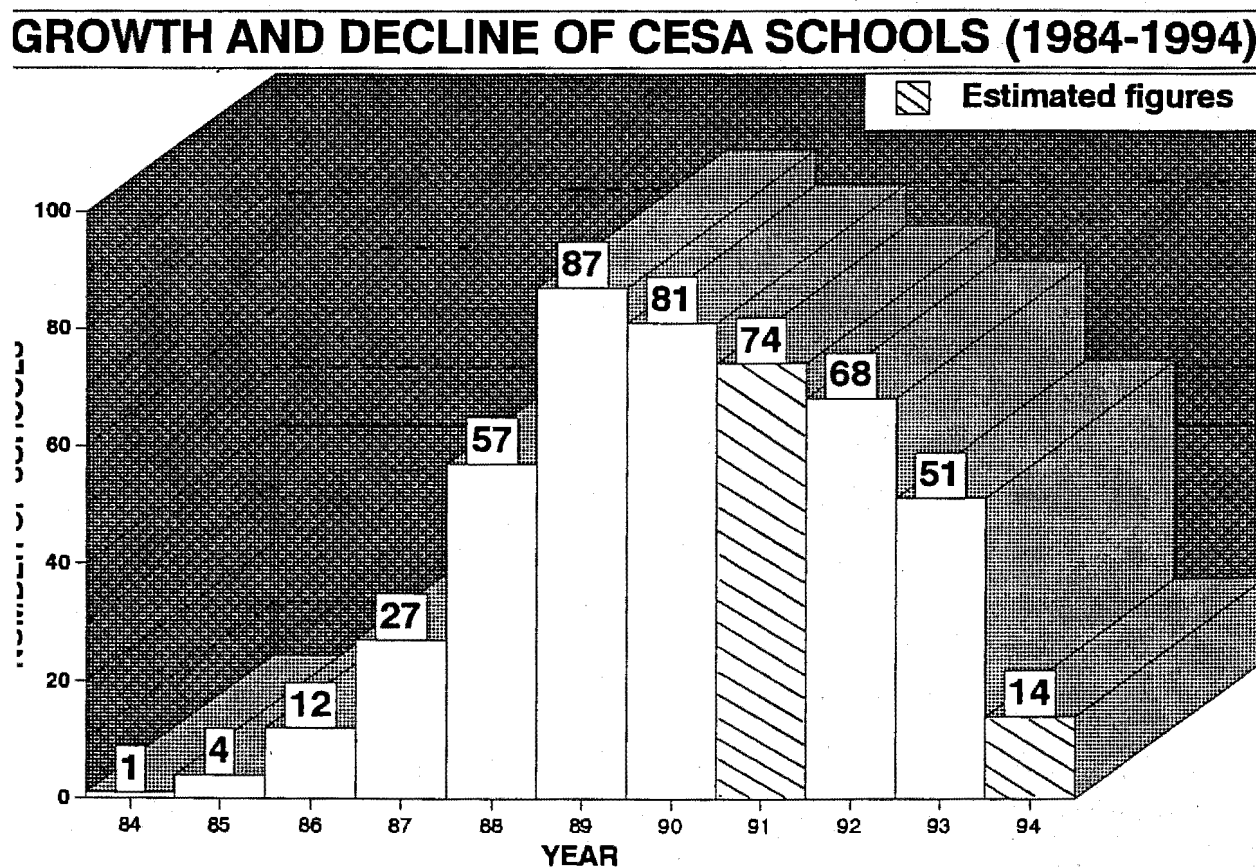
Of the 70 schools registered with ACE(SA) in November 1993, 28 were in the Transvaal, 11 in the Cape Province, 16 in Natal, 3 in the Orange Free State, 5 in Botswana, 4 in Namibia, 1 in Venda, 1 in Transkei and 1 in Bophuthatswana.

In Figure 5.4 (§ 5.2.1.4) a graphical representation of the *growth* in the number of CESA schools (1984-1989) was displayed. The *decline* in the number of CESA schools (1990-1993) will now be added to the previous information. An overview of the number of CESA schools over the past decade is represented in Figure 5.7 on the next page. Because no figures were available from the National Office regarding 1990 and 1991, these will be estimated. Based on the fact that 37 CESA schools had affiliated with CESAT in 1993 (§ 5.2.4.3), it was estimated that approximately 14 schools would still be affiliated with CESA in 1994.

⁴³ Compare the figure for Transvaal with the 37 schools registered with CESAT / ACS in 1993 (§ 5.2.4.3).

⁴⁴ Various CESA schools were simultaneously registered with ACE(SA), for purposes of purchasing ACE PACEs.

Figure 5.7 : Graphical representation of the growth and decline of CESA schools (1984-1993, including estimate for 1994)



5.2.4.3 Increase in schools registered with CESAT (1993)

Despite the decline in the number of CESA schools, there was an increase in the number of schools affiliated with CESAT / ACS. The popularity of this Transvaal constituency was evident in the increase in their number of schools from 25 in 1992 (see § 5.2.3.4b) to 37 in 1993.

An official CESAT address list (1993d, issued August 1993) contains the names of the following 37 CESAT / ACS schools, of which four are situated outside the Transvaal.

CESAT schools in the Transvaal (33) :

Alberton Christian Academy (Randhart), Calvary Christian College (Southdale), Calvary Christian School (Nelspruit), Christian Community College (Alberton), Covenant College (Brackendowns), Crown Christian School (Maraisburg), East Rand Christian School (Bóksburg), Emmanuel Christian School (Louis Trichardt), Ermelo Christian School (Ermelo), Foundation Christian College (Brentwood Park), Harvest Christian School (Glenvista), Harvest International School (Maanhaarrand), Hatfield Christian School (Pretoria), Kingdom School (Vereeniging), Klerksdorp Christian Academy (Flamwood), Kriel Christian Academy (Kriel), Lesedi Christian School (Brits), Liberty Christian College (Witbank), Lofdal Christian School (Klerksdorp), Lighthouse Christian College (Brits), New Life Christian School (Sloane Park), Rhema Christian School (Randburg), Shanan Christian School (Benoni), Spirit Life Christian School (Vereeniging), Standerton Christian Academy (Standerton), The King's School (Africa School of Missions or ASM, White River), The King's School (Bryanston), The King's School (North Eastern Suburbs)(Lyndhurst), The King's School (Robin hills), The King's School (West Rand)(Krugersdorp), Tshwane Christian School (Onderstepoort), Word of Life Christian School (Springs) and Vaal Christian School (Maraisburg).

CESAT schools outside the Transvaal (4) :

Evangel Christian School (Anerley), Kingsway Christian School (Mafikeng, Bophuthatswana), Lifestyle Christian School (Greytown) and Maritzburg Christian School (Pietermaritzburg). The withdrawal of CESAT / ACS from CESA will most probably spell CESA's death. The Transvaal leaders were the pioneers of Christian education in South Africa.

5.2.4.4 Final break away of Transvaal group (1993)

Finally, after trying for five years to unite CESA as an organization, the **ACS broke off all ties with the CESA National body in November 1993**. There was only one solution for God's work to be able to continue : Separation from an Executive Director who was not representative of the schools in the Transvaal and with whom CESAT was not able to work together.

It is predicted that the decline in CESA schools will continue, after the segregation of most of the Transvaal schools. Only time will tell what the position of each of the organizations, ACE(SA), CESA and ACS, will be in future.

Finally, a historical overview of CESA is given from a different perspective : its changing relationship with ACE over the past decade.

5.3 CHANGES IN THE RELATIONSHIP BETWEEN CESA AND ACE : 1984-1993

The relationship between CESA and the 'mother who gave birth to it', ACE, has changed significantly over the past decade. It is interesting to note how the changing level of dependence upon ACE corresponds to the four phases in CESA's life cycle. A brief overview of the three stages, together with the major events which took place during each stage, now follows.

5.3.1 COMPLETE DEPENDENCE ON ACE(USA) : 1984-1987

- ACE(USA) controls all South African schools.
- All material is purchased from ACE(USA).
- No South African umbrella body exists.

5.3.2 PARTIAL DEPENDENCE ON ACE(USA) : 1988

- ACE(SA) is founded in 1988.
- The South African organization is still affiliated to ACE(USA) and uses its emblem and logo.
- ACE(SA) is allowed to make its own decisions.
- ACE(USA) has partial control only.

5.3.3 COMPLETE INDEPENDENCE : 1989-1993

5.3.3.1 1989 : Formation of independent South African organization, CESA

- CESA is founded in 1989.
- ACE(USA) has no control over CESA.
- ACE(SA) still exists and still affiliated to ACE(USA).
- CESA and ACE(SA) are still related; they share premises. ⁴⁵

5.3.3.2 1989-1993 : Relationship between CESA and ACE(SA) deteriorates

- A gradual separation between CESA and ACE(SA) becomes noticeable.
- Confusion reigns : Who belongs to CESA, who belongs to ACE(SA) and who belongs to both?
- CESA leadership changes (Sparrow resigns).
- Government tightens up control.
- Methodology changes due to pressure from authorities.
- 1991-1992 :
Despite serious attempts to restore unity in leadership, Transvaal group constitutes CESAT in 1992.
- CESA Head Office and ACE(SA) still sharing amenities.

5.3.3.3 1993 : CESAT finally separates from CESA

- Transvaal group (CESAT) severs all ties with CESA.
- Final separation between CESAT and ACE(SA) as an organization implied. ⁴⁶
- New organization, ACS, has no ties with ACE(SA) or CESA.

⁴⁵ Note the deterioration in relationship between CESA and ACE(SA).

⁴⁶ Individual CESAT schools still use ACE material and, therefore, have to be affiliated with ACE(SA).

SUMMARY

This chapter followed the tracks of a group of dedicated Christian education pioneers (and their schools), as they first started as **Accelerated Christian Education (ACE)** schools in the mid-1980's. Unusual and often miraculous events characterized the early days of these schools, proving that God had indeed purposed their establishment. In 1988 **Accelerated Christian Education South Africa (ACE(SA))** was established in order to obtain more independence of the international company, ACE(USA). In 1989 the organization, **Christian Education South Africa (CESA)**, evolved to provide a broader and more protective body for all Christian schools and be completely independent of ACE(USA).

Four phases were identified in the development of **CESA** since its pioneering days in 1984 and, what seems to be, its final dismantling in 1993. 1984-1989 were characterized by a tremendous increase in the number of schools. Within five years 87 ACE schools had been established in Southern Africa. This phenomenal growth was halted in 1989 when a crisis period was experienced when 48 schools were in danger of being closed by educational authorities. Ill health of the pioneer leader, Sparrow, and a leadership crisis further aggravated matters. During 1990-1992 serious attempts were made to establish unity and a corporate vision through restructuring the organization. The final erosion of CESA took place in 1993 when CESAT finally withdrew from CESA.

The story of **CESA** as an organization is a sad one. Precious years and potential of people were wasted by 'squabbling over methodology' and appointment of non-representative leaders.⁴⁷ The good news is that, despite the problems experienced by CESA's leadership, individual **CESA** schools continued to change many young lives by offering them genuine Christ-centred education presented by Spirit-filled Christian teachers.

⁴⁷ These were the words of a principal of one of the CESA schools, in his answer to question 23 of Questionnaire 2 (1992).

The chapter is concluded by providing a historical time scale which portrays the establishment of each of the organizations, and how each relates to the other, in Table 5.1.

Table 5.1 : Establishment of organizations on historical time scale

CONTIN- UATION	ESTABLISHMENT OF ORGANIZATION	TIME SCALE	IMPORTANT EVENTS
↓	ACE(International)	1970	
↓		↓	
↓		1980	
↓		1984	First ACE school in South Africa
↓		1986	Change in Private Schools Act
↓ ↓	ACE(SA)	1988	
↓ ↓ ↓	CESA	1989	Government intervention, resignation of pioneer-leader (ill health), appointment of new leaders by outsiders
↓ ↓ ↓		1990	
↓ ↓ ↓ ↓ ---	CESAT	1992	Restructuring of CESA management
↓ ↓ ↓ ↓	ACS	1993	CESAT becomes ACS, CESAT leaves CESA♣

EMPIRICAL INVESTIGATION INTO CHRISTIAN EDUCATION SOUTH AFRICA (CESA) SCHOOLS

*Statistics is the servant, not the master, of logic, a means rather than an end of research. Unless basic assumptions are valid, unless the right data are carefully gathered, recorded, and tabulated, and unless the analysis and interpretations are logical, statistics can make no contribution to the search for truth
(Best 1977:262).*

INTRODUCTION

A historical overview of CESA has been given in chapter 5. Because of a lack of information available regarding CESA schools, two empirical investigations were undertaken.

The first questionnaire was distributed in 1990 to principals of all CESA schools registered with the organization. The response rate of Questionnaire 1 was 51%. A second questionnaire was distributed to all CESAT principals in 1992. Its response rate was 100%.

The first part of this chapter describes the research design and procedures of the surveys. The main section of the chapter centres around an aggregated presentation of the results of the two questionnaires by means of tables and figures. Full particulars of the original questionnaires and accompanying documentation appear in the appendices. Finally a profile of CESA schools is compiled in which the most important features of these schools are either referred to or discussed.

6.1 RESEARCH DESIGN AND PROCEDURES

6.1.1 PURPOSE OF INVESTIGATIONS

At the beginning of this study in 1989, very little information about CESA schools was available. The only source of information at that time was the media, whose reports conveyed more negative than positive publicity regarding the schools. Furthermore, the CESA National Office did not release any information themselves.

The purpose of the surveys conducted was to gather information regarding the past and present situations of these schools. Differences, as well as common characteristics, amongst the schools could then be recorded in order to compile a profile of CESA. Views of principals were surveyed to obtain an overview of the infrastructure, functioning and philosophy of education of the schools.

The objectives of Questionnaire 1 (1990/1991) included gathering information about the past and present situation of the schools (for example, the number of pupils and staff members, facilities, curriculum approach and fees), religious beliefs and philosophy of education of principals and biographical information of principals.

The objectives of Questionnaire 2 (1992) included gathering information about the present situation of schools and the principals' views on the relationship between CESA and ACE(SA).

6.1.2 RESEARCH INSTRUMENTS

The research instruments consisted of two different questionnaires which were distributed to principals of CESA schools. The questionnaires and accompanying documentation are included in Appendices A - F. An overview of each questionnaire now follows.

6.1.2.1 Overview of Questionnaire 1 (1990/1991)

Target group :	All CESA schools
Distribution :	By mail
Addressed to :	Principals
Date distributed :	October 1990
Period during which collected :	November 1990 - June 1991
Responsibility for distribution :	CESA National Office
Responsibility for collection :	CESA National Office
Number of questionnaires distributed :	81
Number of questionnaires returned :	44
Number of items included in questionnaire :	59

6.1.2.2 Overview of Questionnaire 2 (1992)

Target group :	All CESAT schools
Distribution :	Personally and by mail
Handed out / addressed to :	Principals
Date distributed :	April 1992
Period during which collected :	April 1992 - June 1992
Responsibility for distribution :	Researcher
Responsibility for collection :	Researcher
Number of questionnaires distributed :	24
Number of questionnaires returned :	24
Number of items included in questionnaire :	23

The types of questions included in the questionnaires are open-ended, short answer, multiple choice and Likert-type multiple choice questions. ¹ In the section on religious beliefs (Questionnaire 1), the attitudes and opinions of principals were tested by means of an adjusted form of Likert scaling. The respondent had to choose between the following four options:

- A. I definitely agree
- B. I am not sure
- C. I disagree
- D. I definitely disagree

The types of items, as well as a brief description of each item, included in the questionnaires are presented in the next section.

6.1.3 RESEARCH DESIGN AND PROCEDURES

Because of the limited size of the populations of both surveys, it was possible to use the complete population as sources of data for both surveys. No sampling procedures were necessary and, therefore, no inferencing or extrapolation from sample to population parameters was necessary. The fact that the results of the surveys directly portray the results of the populations, contributes to a high degree of reliability of results. ²

6.1.3.1 Design of Questionnaire 1

Questionnaire 1 consisted of the following parts :

- An accompanying explanatory letter to CESA principals, approved by the Executive Director of CESA

¹ Although Likert scaling is excellent for the assessment of attitudes and opinions, it has a major deficiency in that it does not enable the researcher to assess the interrelationship amongst the various variables. Responses can therefore not be ordered. One can merely conclude as to what category a response belongs to and what the frequency of a specific category is. (Compare Wolfaardt 1984:34 ; De Wet *et al* 1981:157 ; Best 1977:215.)

² See § 1.6.6.1 for more details on reliability and validity and § 1.6.3.2 for limitations.

- Section A : Past and present information about CESA school
(Items 1 - 29)
- Section B : Religious beliefs of principal
(Items 30 - 38)
- Section C : Philosophy of education of principal
(Items 39 - 48)
- Section D : Biographical information of principal
(Items 49 - 59)
- Table A : Present data : Number of pupils (grade 0 - standard 10)
Figures reflecting situation on 31.10.90
- Table B : Historic overview : Number of pupils (grade 0 - standard 10)
Figures reflecting situation of school during its
first year of operation
- Instructions on how to complete Tables A and B
- An answer sheet.

In Table 6.1 the design of Questionnaire 1 is displayed by giving a brief description of each item and also mentioning the item type.

Table 6.1 : Design of Questionnaire 1

ITEM NUMBER	ITEM TYPE	DESCRIPTION OF ITEM
1	Multiple choice (M/C)	School : years in existence
2	M/C	Use of PACEs : first year
3	M/C	Registration : government
4	M/C	Ownership of premises
5	M/C	Number of classrooms
6	M/C	Facilities / Laboratories
7	M/C	PACEs : Primary phase
8	M/C	PACEs : Secondary phase
9	M/C	Curriculum

Table 6.1 : Design of Questionnaire 1

10	M/C	Educators' Conventions
11	M/C	Student Conventions
12	M/C	Computers
13	M/C	Church affiliation
14	M/C	Admission tests
15	M/C	Occupation of parents
16	M/C	Multiracial
17	M/C	Photos
18	Short answer (S/A)	Total number of pupils
19	S/A	Professionally qualified teachers
20	S/A	Total number of teachers
21	S/A	ACE training course
22	S/A	Monthly school fee per child
23	S/A	Monthly cost of study material
24	Open-ended (O/E)	Government subsidy
25	O/E	Extra-mural activities
26	O/E	Admission policy
27	O/E	Reasons for enrolment
28	O/E	Co-operation : future surveys
29	O/E	Interesting documented facts
30	Likert M/C (L M/C)	Deity of Christ
31	L M/C	Assurance of salvation
32	L M/C	Believers' baptism
33	L M/C	Gift of tongues
34	L M/C	New Age philosophy

Table 6.1 : Design of Questionnaire 1

35	M/C	No of church denominations
36	M/C	Attendance : Church
37	M/C	Attendance: Fellowship group
38	M/C	Attendance : Prayer meetings
39	M/C	View of man
40	M/C	View of child
41	M/C	Corporal punishment
42	M/C	Priority of principal
43	M/C	Responsibility for education
44	M/C	Ultimate goal of teaching
45	O/E	Strengths of CESA
46	O/E	Weaknesses of CESA
47	O/E	Problems in Christian education in South Africa
48	O/E	Characteristics : True Christian school
49	M/C	Age of principal
50	M/C	Race group of principal
51	M/C	Home language of principal
52	M/C	Marital status of principal
53	M/C	Highest school standard
54	M/C	Academic qualifications
55	M/C	Professional qualifications
56	M/C	Teaching experience
57	M/C	Previous occupation
58	M/C	Years : CESA principal
59	M/C	Gross monthly income

6.1.3.2 Research procedures : Questionnaire 1

Preparation of the first questionnaire was a lengthy process. Reports of various other empirical studies were consulted, before the actual compilation of Questionnaire 1.³ It had been changed more than ten times before the final product was ready. A pilot study was undertaken in which the questionnaire was handed to principals of two CESA schools for comments. A few adjustments later, the final questionnaire was sent to the CESA National Office to be approved by its Executive Director.

The distribution of the questionnaires to all CESA schools was approved by the National Office subject to the following conditions :

- That the names and addresses of the schools not be made known to the researcher
- That the National Office would be responsible for the administration, distribution, follow-up and collection of questionnaires.⁴

Questionnaire 1 would be mailed to CESA schools, together with CESA's bi-monthly newsletter.

A system of identification was developed whereby schools would be coded according to the area in which they were situated. (See Appendix C for instructions to CESA National Office regarding coding, distribution and collection of Questionnaire 1.) The identification code of a school consisted of eight digits. The first four digits represented the postal code of the school and the last four digits consisted of a secret code, allocated to the particular school by CESA National Office. The key to the last four digits was not known to the researcher, thereby guaranteeing complete confidentiality to respondents. The anonymity of schools (from the researcher's point of view) made any future longitudinal survey of the same group of schools

³ Christie & Butler's (1988) study on Catholic Open schools and Coutts' (1989) study on the New Era Schools Trust were very helpful in this regard.

⁴ The reason for these conditions was to ensure the anonymity of the respondents. See also § 1.6.3.2.

impossible.⁵

Certain difficulties have been experienced in the control of research procedures, as well as in the collection of Questionnaire 1 :⁶

- The researcher had no control over the distribution and follow-up of questionnaires. (The identification code was not known to the researcher.) CESA National Office agreed to complete a progress report form of their actions, but failed to adhere to this agreement.
- The CESA National Office was not satisfied that questionnaires should be returned directly to the address of the researcher. An arrangement was reached whereby CESA would collect the questionnaires, make photocopies for its own purposes and then post the completed questionnaires to the researcher. Various phone calls were made in this regard. Despite arrangement made with CESA for questionnaires to be mailed at the expense of the researcher, most of the questionnaires had to be collected personally from the National Office (Natal) during January 1991.

Of the 81 questionnaires distributed, 44 were returned, which meant a response rate of 54%. Three of the returned questionnaires could not be used, due to incomplete information.

Internal instability and uncertainty within CESA as an organization, caused by changes in leadership and government's suspension of registrations of schools during 1989, may have affected the reliability of the results of the first questionnaire.⁷ It was, therefore, decided to conduct a second survey in 1992.

⁵ A longitudinal study implies that exactly the same questionnaire could be administered to the same population at different stages in time in order for their results to be compared.

⁶ For more details, see difficulties (§ 1.6.3.2).

⁷ For more details, see § 5.2.2.1 and § 5.2.2.2.

6.1.3.3 Design of Questionnaire 2

Questionnaire 2 was shorter and more simple than Questionnaire 1. It consisted of questions regarding information about each school, as well as the principal's views regarding the relationship between CESA and ACE. In Table 6.2 the type of questions and a brief description of each of the items of Questionnaire 2 are displayed.

Table 6.2 : Design of Questionnaire 2

ITEM NUMBER	ITEM TYPE	DESCRIPTION OF ITEM
1	Short answer (S/A)	Spectrum of school (grades and standards)
2	S/A	Total number of pupils
3	S/A	Total number of staff
4	S/A	Professionally qualified staff
5	S/A	Home languages of pupils
6	S/A	Races of pupils
7	S/A	Government subsidy
8	S/A	Annual school fees per child
9	S/A	Extra-mural activities
10	S/A	Admission tests
11	S/A	Parents born again (%)
12	S/A	Registration : CESA
13	S/A	Registration : ACE
14	S/A	Use of PACEs .
15	S/A	Church-school relationship
16	S/A	Support (financial & spiritual)
17	S/A	Spiritual overseer
18	S/A	Salaries
19	Open-ended (O/E)	Correction / disciplining

Table 6.2 : Design of Questionnaire 2

20	O/E	Different to public school
21	O/E	Comments on ACE curriculum
22	O/E	Comments on CESA
23	O/E	Suggestions : CESA

6.1.3.4 Research procedures : Questionnaire 2

The Transvaal leaders of CESA constituted a separate regional organization, CESAT, in 1992.⁸ Because of the difficulties experienced with Questionnaire 1, referred to in § 6.1.3.2, it was decided to focus only on CESA schools in the Transvaal this time. Amongst the reasons for conducting the second survey amongst Transvaal schools only were the following :

- Results of Questionnaire 1 (1990/1991) showed that Transvaal schools were representative of all CESA schools.
- Transvaal schools constituted more than 50% of the total CESA schools.
- Information about and access to Transvaal schools were more readily available.
- The pioneers of CESA, and consequently the first schools, were situated in the Transvaal.
- Because the names and addresses of the schools surveyed in Questionnaire 1 were not known to the researcher, it was impossible to survey the same schools again in order to compare individual results in a longitudinal study.

Permission was granted by the CESAT leadership for Questionnaire 2 to be handed out at a CESAT Pastors' and principals' meeting held at Hatfield Christian School, Pretoria on 24 April 1992. Questionnaires were personally handed out to every CESAT principal present and posted to those who did not attend the meeting.⁹

⁸ For more details, see § 5.2.3.4a.

⁹ Again no sampling procedures were necessary, as the total population of 24 principals ($N_2 = 24$) could be surveyed.

Respondents had the choice to either remain anonymous or supply their names and addresses (which they all did).

All questionnaires were returned during the period April 1992 to June 1992, and yielded a remarkable response rate of 100%. None of the limitations or difficulties experienced in the first empirical study was repeated in the second. The perfect response rate, as well as the atmosphere of trust which existed between target group and researcher, ensured a high degree of reliability of the outcome of the second questionnaire.

6.1.3.5 Comparison of Questionnaires 1 and 2

The two questionnaires differed from each other in two aspects. First and foremost, the population sizes were different. Secondly, the focal points of the contents of the questionnaires differed. Questionnaire 2 concentrated more on information regarding the present status of the school itself and not so much on the opinions, beliefs and philosophies of education of the principal of the school. Questionnaire 1 tried to capture information concerning the history of the schools, as well as their present status.

Various factors in the research design and procedures of each of the two questionnaires are compared in Table 6.3, which appears on the next page.

Table 6.3 : Comparison of questionnaires

FACTOR COMPARED	QUESTIONNAIRE 1	QUESTIONNAIRE 2
Population	$N_1 = 81$ (All CESA principals)	$N_2 = 24$ (All CESAT principals)
Sample size (Sample = population)	81	24
Method of distribution	By mail via CESA National Office, Glenashley, Natal	Personally handed out at meeting in Pretoria (absentees' posted)
Date distributed	October 1990	April 1992
Responsibility of distribution & collection	CESA National Office Glenashley, Natal	Researcher Pretoria
Date returned	Nov 1990 - June 1991	April 1992 - June 1992
Number returned	44	24
Response rate	54%	100%
Number of items	59	23
Design of questionnaire	Four sections	One section
Topics covered	Information and statistics about schools (pupils, staff, facilities, curriculum), beliefs and opinions of principals	Information and statistics about schools, views of principals about CESA and ACE
Types of items	Open-ended, short answer, multiple choice, Likert multiple choice	Open-ended, short answer
Anonymity	100%	Optional (0%)
Problems experienced	Changes in leadership, government intervention, secrecy, lack of trust and co-operation	No difficulties
Reliability	Not optimal	Excellent
Preliminary (pilot) study conducted	Yes	No
Reference to Appendix	A - E	F

6.1.4 GATHERING, ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA

The empirical information presented in this chapter has been gathered by means of the two surveys described in previous sections.

The following procedures were used to analyse the raw data :

- Raw data were codified and fed into the computer.
- Using the spread sheet abilities of the software package, Lotus 1-2-3, the data of different schools were combined to obtain totals for each item.
- Simple statistical analyses of data and interrelationships were compiled by using the statistical functions of Lotus 1-2-3.
 - In the case of nominal type of responses, frequencies of the different categories were calculated.¹⁰
 - In the case of interval scale responses, measures of centrality (mean, mode, median) and dispersion (standard deviation, skewness and kurtosis) were calculated.
- Finally, significant results were presented in the form of either text, tables or graphical representations (bar and pie charts).

A summary of the aggregated responses of Questionnaires 1 and 2 appears in tabulated form in Appendix G. The analyses of the responses of the two questionnaires appear in Appendix H.

The summaries and analyses of results have been used to interpret the results. The interpreted results are presented in terms of tables, figures and simple graphs in this chapter. Lotus 1-2-3 was used to do the graphical representations.

¹⁰ Examples of nominal responses are multiple choice or Likert scale answers. See also Best (1977:215) regarding the analysis of nonparametric data and § 6.1.2 in this regard.

6.2 PRESENTATION OF THE RESULTS OF THE EMPIRICAL STUDIES

The empirical studies included Questionnaire 1 (Q1) to CESA schools (1990/1991) and Questionnaire 2 (Q2) to CESAT schools (1992).

The length of the dissertation does not permit a lengthy discussion and interpretation of every single item of both questionnaires. The most important results of both the questionnaires have been summarized and will be presented in an integrated way.¹¹

The following 11 issues will be dealt with in § 6.2.1 to § 6.2.11 :

- Curriculum and the use of PACEs
- Admission
- Numbers (schools, pupils, staff, ratios)
- Pupils and parents
- Principals and teachers
- Management (leadership)
- Administration
- Facilities
- Extra-mural activities and Student Conventions
- Biographical information of respondents
- Geographical information of schools.

For each of the above, the applicable items in both questionnaires will be identified, after which a motivation for inclusion of the items will follow and lastly, significant findings will be reported.

¹¹ An alternative method of analysis of results was considered by which only the results of the Transvaal schools surveyed in Questionnaire 1 would be considered. (The schools would be identified by their postal codes.) This alternative was discarded because of two reasons. Firstly, the names of the schools (Questionnaire 1) was unknown to the researcher and therefore no individual comparison between individual schools would be possible. Secondly, by decreasing the 'sample size' of schools surveyed in Questionnaire 1, the level of reliability obtained by surveying the total population would drop.

6.2.1 CURRICULUM AND THE USE OF PACES ¹²

Applicable items : 2, 7-9 (Q1)

14 (Q2)

Motivation for inclusion of items in questionnaires :

The curriculum has played a crucial role in the development of these schools. First of all the pre-packaged ACE curriculum made it possible to start many CESA schools. The self-instructional PACes alleviated the need for qualified teachers for every subject offered by the school. This was particularly true in the primary phase.

The ACE curriculum also became the major issue of contention in 1989 when the registration of 48 ACE schools were suspended by educational authorities. Many schools decided to abandon the ACE programme after this incident and returned to traditional classroom instruction.

■ ITEM 2 (Q1) :

To what extent did your school make use of ACE PACes during its first year of existence?

Table 6.4

USE OF PACES IN FIRST YEAR OF EXISTENCE

(Item 2, Q1)

Options	Frequency (f)	%	Valid %	Cum f* (%)
No PACes	2	4.9	5.0	5.0
PACes : 20-50% of material	0	0.0	0.0	5.0
PACes : 50-80% of material	14	34.1	35.0	40.0
PACes only	24	58.5	60.0	100.0
No response	1	2.4	-	-
	41	* Cumulative frequency		

¹² See also § 4.4 and § 5.2.3.1.

Finding :

60% of the CESA schools that responded used PACEs only in the first year of their existence. 5% used no PACEs at all during the first year of their existence.

**ITEM 7 (Q1) :**

Which one of the following situations describes your present teaching strategy regarding the use of ACE PACEs in the Primary Phase (grade 1 - standard 5) most accurately?

Table 6.5**USE OF PACEs IN PRIMARY PHASE (1990)****(Item 7, Q1)**

Options	f	%	Valid %	Cum f (%)
No PACEs	4	9.8	9.8	9.8
For remedial or enrichment purposes	1	2.4	2.4	12.2
Often used, alongside traditional teaching	32	78.0	78.0	90.2
PACEs only	4	9.8	9.8	100.0
No response	0	0.0	-	-
	41			

Finding :

Most (78% of) CESA primary schools that responded were using both PACEs and traditional classroom teaching during 1990. Less than 10% of CESA primary schools were using PACEs only for instruction.

**ITEM 8 (Q1) :**

Which one of the following situations describes your present teaching strategy regarding the use of ACE PACEs in the Secondary Phase (standard 6 - standard 10) most accurately?

Table 6.6

USE OF PACES IN SECONDARY PHASE (1990)

(Item 8, Q1)

Options	f	%	Valid %	Cum f (%)
No PACEs	6	20.7	20.7	20.7
For remedial or enrichment purposes	3	10.3	10.3	31.0
Often used, alongside traditional teaching	16	55.2	55.2	86.2
PACEs only	4	13.8	13.8	100.0
No response	0	0.0	-	-
* Primary schools excluded	29*			

Finding :

Most (55% of) CESA secondary schools that responded were using both PACEs and traditional classroom teaching in 1990. 21% of these schools were using no PACEs at all for instruction.

**ITEM 9 (Q1) :**

Which curriculum is presently being followed at your school?

Table 6.7

CURRICULUM IN USE (1990)

(Item 9, Q1)

Options	f	%	Valid %	Cum f (%)
ACE curriculum	10	24.4	24.4	24.4
SA core curriculum	10	24.4	24.4	48.8
Alternative based on ACE curriculum	14	34.1	34.1	82.9
Alternative based on SA core curriculum	7	17.1	17.1	100.0
No response	0	0.0	-	-
	41			

Finding :

Item 9 (Q1) clearly shows the variation in curricula found amongst CESA schools during 1990. Intervention by government in 1989 was the main contributing factor for this occurrence. Most (34%) of the schools that responded were still trying to reconcile and 'marry' ACE material to the compulsory South African core curriculum.

■ **ITEM 14 (Q2) :**

Do you make use of any PACEs? If not, why not? If so, to what extent do you make use of PACEs at primary level? To what extent do you make use of PACEs at secondary level?

Table 6.8

USE OF PACEs IN PRIMARY PHASE (1992)

(Item 14, Q2)

(Analysed) options	f	%	Valid %	Cum f (%)
No PACEs	4	16.7	16.7	16.7
For remedial or enrichment purposes	1	4.2	4.2	20.9
Often used, alongside traditional teaching	8	33.3	33.3	54.2
PACEs only	11	45.8	45.8	100.0
No response	0	0.0	-	-
	24			

Table 6.9

USE OF PACEs IN SECONDARY PHASE (1992)

(Item 14, Q2)

(Analysed) options	f	%	Valid %	Cum f (%)
No PACEs	4	26.7	26.7	26.7
For remedial or enrichment purposes	8	53.3	53.3	80.0
Often used, alongside traditional teaching	2	13.3	13.3	93.3
PACEs only	1	6.7	6.7	100.0
No response	0	0.0	-	-
	15*			

* Primary schools excluded

Finding :

A comparison of Table 6.6 (CESA schools, 1990) and Table 6.9 (CESAT schools, 1992) provides interesting information : Considering the second and third options in the two tables mentioned, the use of **PACEs** in the **secondary phase** in Transvaal schools had **decreased sharply**. Only 7% of secondary schools which responded were using PACEs only for instruction material, whereas 53% of respondents were using PACEs as resource material for remedial or enrichment purposes.

In **Figure 6.1** (this page) and **Figure 6.2** (next page), comparisons regarding the use of **PACEs** in primary and secondary phase (1990 and 1992) are represented graphically.

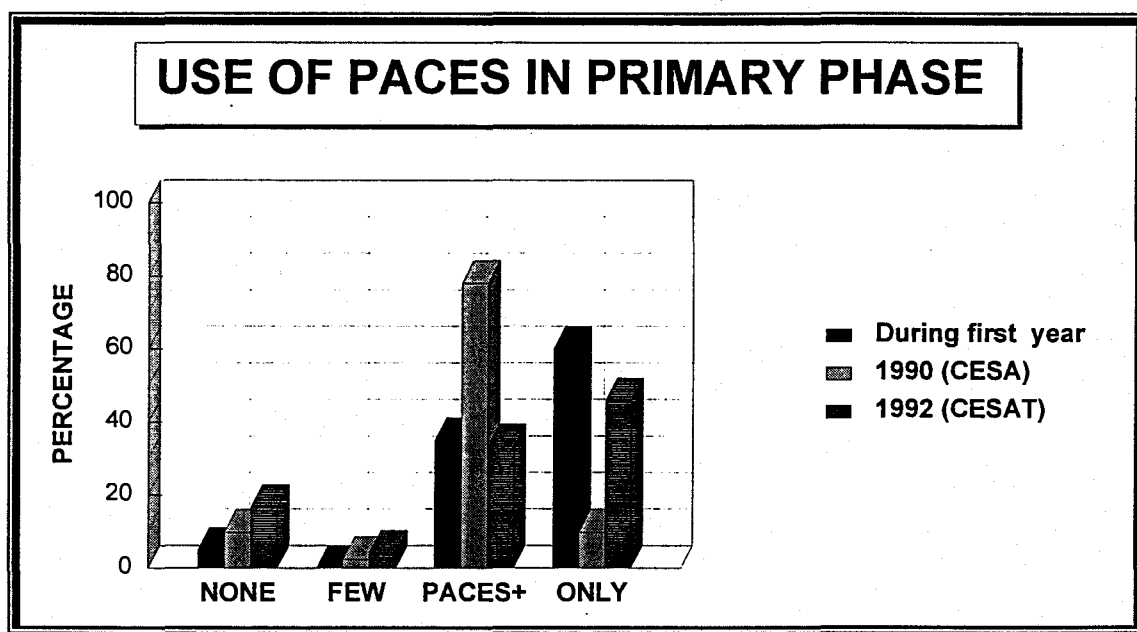
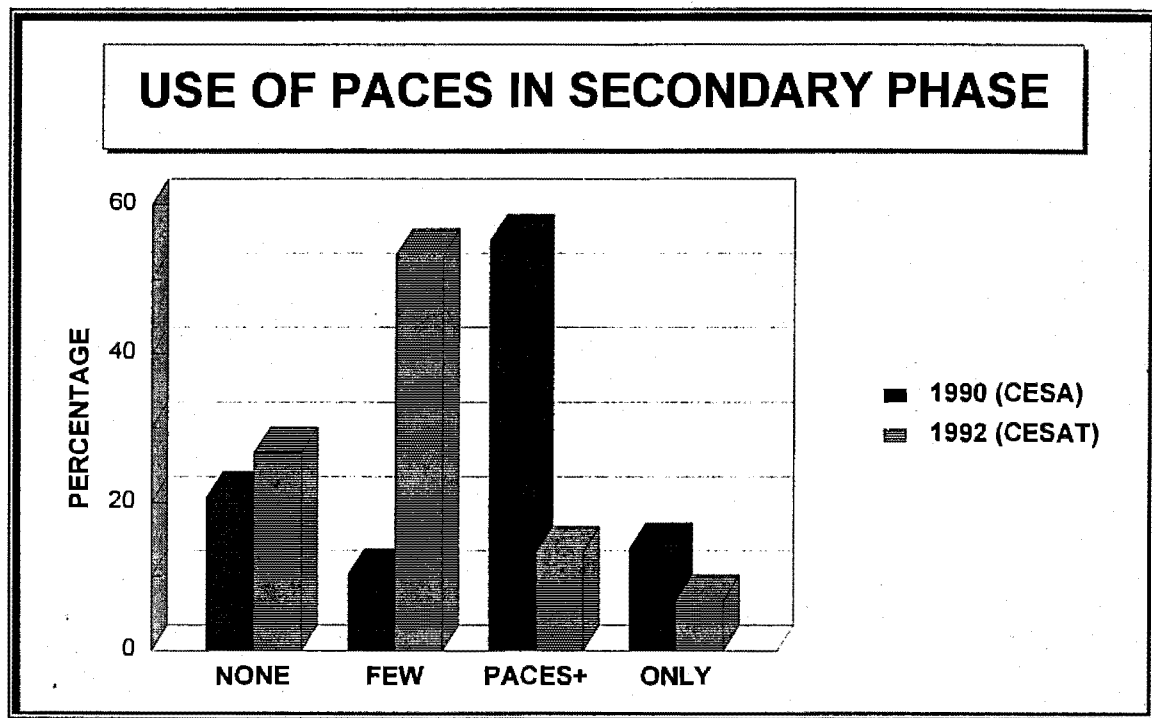
Figure 6.1

Figure 6.2



6.2.2 ADMISSION ¹³

Applicable items : 14, 16, 26, (Q1)
10, 11 (Q2)

Motivation for inclusion of items in questionnaires :

The question of who should be allowed to enrol at CESA schools has been addressed in the above items of the two questionnaires. The purpose of these items was to determine whether only pupils of **Christian parents** were allowed to enrol at CESA / CESAT schools, and whether pupils had to write any **school readiness** or **academic proficiency tests** before being allowed admission.

¹³ See § 3.2.5.3b, § 4.4.3.3 and 6.3.3.

Christie and Butler's (1988:48) comment on the admission policy of schools, by saying that schools should act in fairness to pupils :

If children are not academically able to keep up then it is not right for us to accept them.

6.2.2.1 Admission tests

- **ITEM 14 (Q1) :**
Do you have any academic admission tests which prospective pupils must pass before they are allowed to enrol at your school?

Table 6.10

ADMISSION TESTS (1990)

(Item 14, Q1)

Options	f	%	Valid %	Cum f (%)
No admission or school readiness test	5	12.2	12.2	12.2
School readiness test	17	41.5	41.5	53.7
Academic admission test	1	2.4	2.4	56.1
Academic admission and school readiness test	18	43.9	43.9	100.0
No response	0	0.0	-	-
	41			

Finding :

The number of schools which required entrance tests to be written was relatively small if one keeps in mind that these are private schools, having right of admission. Only 44% of CESA schools that responded had a school readiness and an academic admission test which prospective pupils had to pass before being allowed to enrol. 12% of the schools required no entrance tests for prospective pupils.

- **ITEM 10 (Q2) :**
What does your admission policy entail? Do you have any entrance tests? (This item was an open question.)

Finding :

Nearly all of the CESAT schools conducted admission interviews with both parents and with the prospective pupil. Parents had to be able to pay school fees and pupils had to be able to cope academically. In most CESAT schools pupils were also expected to write an academic proficiency test to ensure that they had adequate numeracy skills and that they would be able to cope with the language of instruction (mostly English). In some schools black pupils were only allowed to enter the school at the grade 0 or grade 1 level, but were not allowed to enter at higher levels.

Most schools accepted pupils of all races on condition that the above requirements were met. Refer to § 6.2.4.2 for more details on race distributions.

One other factor which featured significantly in the admission policy of most schools was the personal faith of the parents, which will be investigated in the next item.

6.2.2.2 Religious beliefs of parents (as an admission factor)

- **ITEM 11 (Q2) :**
Approximately what percentage of your pupils have at least one born again parent? (e g 70%)

Table 6.11a

% PUPILS WITH ONE BORN AGAIN PARENT			(Item 11, Q2)	
(Analysed) options	f	%	Valid %	Cum f (%)
100%	9	37.5	39.1	39.1
80% - 99%	11	45.8	47.8	86.9
Less than 80%	3	12.5	13.0	99.9*
Not sure	1	4.2	-	-
	24			

* Because of rounding-off

Table 6.11b

% OF PARENTS OF PUPILS BORN AGAIN**(Item 11, Q2)**

Value label	Total	Mean	S [*]	Min	Max
% of parents born again	2116	88.2	20.2	20	100

* Standard deviation

Finding :

87% of CESAT schools were of the opinion that 80% or more of their parents were born again (Table 6.11a). The average percentage born again parents per school is 88% (Table 6.11b). These results imply that admission policies of CESAT schools favoured pupils who had at least one born again (Christian) parent.

6.2.3 NUMBERS (SCHOOLS, PUPILS, STAFF, RATIOS)

Applicable items : 1, 18-20 (Q1)

1 - 4 (Q2)

Motivation for inclusion of items in questionnaires :

The above-mentioned items were included to determine the actual number of pupils and staff at CESA schools. The claim made by CESA schools of very favourable pupil-teacher ratios (enabling teachers to give much attention to individual pupils) was also investigated by means of these items.

6.2.3.1 Number of years in operation



ITEM 1 (Q1) :

How many years has your school been in operation?

Table 6.12

NUMBER OF YEARS IN OPERATION (1990)

(Item 1, Q1)

Options	f	%	Valid %	Cum f (%)
Less than 1	2	4.9	4.9	4.9
1 or more, but less than 2	8	19.5	19.5	24.4
2 or more, but less than 3	9	21.9	21.9	46.3
3 or more	22	53.7	53.7	100.0
No response	0	0.0	-	-
	41			

Finding :

54% of schools which responded had been in operation for three or more years (1990). 5% of schools were new schools which had not been operating for longer than one year.

6.2.3.2 Number of pupils, staff and pupil-teacher ratio

- ☐ **ITEM 18 (Q1) and ITEM 2 (Q2):**
What is the total number of pupils in your school at present (excluding grade 0)?
- ☐ **ITEM 19 (Q1) and ITEM 4 (Q2):**
How many of your teachers are professionally qualified (that is, have attained a teaching certificate, diploma or degree)?
- ☐ **ITEM 20 (Q1) and ITEM 3 (Q2):**
What is the total number of teachers (supervisors and monitors) on your staff at present (excluding the principal)?

Table 6.13

CESA NUMBERS : PUPILS, TEACHERS AND RATIOS (1990)

Value label	Total	Mean	S*	Min	Max
Pupils (excluding grade 0)	2385 [4676]	58	39.4	12	182
Teachers (T)	398 [780]	10	6.2	1	25
Professionally qualified teachers (P)	263 (66%) [516]	6.4 (64%)	4.4	0	17
Pupil-teacher ratio	-	6:1 (T) 9:1 (P)	-	-	-

* Standard deviation

The values which appear in smaller print and in square brackets, represent the extrapolated values of the total population of CESA in 1990, keeping in mind that the valid response rate of Questionnaire 1 was 51%.

Finding :

66% of teachers at CESA schools which responded were professionally qualified in 1990. The average numbers of pupils and teachers at the respondents' schools were 58 and 10 respectively. The total number of pupils represented by these schools was 2385. By means of extrapolation the total number of pupils represented in all CESA schools was estimated at 4676 (1990). The results also show that CESA schools are relatively small schools. In the seventh year of CESA's existence, the largest school had 182 pupils.

The schools of the respondents all had extremely favourable pupil-teacher ratios. The average ratio for all schools was 9 pupils for every 1 professionally qualified teacher.

Table 6.14

CESAT NUMBERS : PUPILS, TEACHERS AND RATIOS (1992)

Value label	Total	Mean	S*	Min	Max
Pupils (excluding grade 0)	2049	85.4	57.1	18	267
Teachers (T)	294	12.3	7.6	3	35
Professionally qualified teachers (P)	204 (69%)	8.5 (69%)	6.0	2	22
Pupil-teacher ratio	-	7:1 (T) 10:1(P)	2.7	3.2	17.4

* Standard deviation

Finding :

69% of CESAT teachers were professionally qualified in 1992. The average numbers of pupils and teachers per school were 85 and 12 respectively. The total number of pupils represented by all CESAT schools was 2049. The largest CESAT school had 267 pupils.

Pupil-teacher ratios were still very favourable. The average ratio for CESAT schools was 10 pupils for every 1 professionally qualified teacher in 1992.

6.2.4 PUPILS AND PARENTS

Applicable items : 15, 16 (Q1)

5, 6, 11 (Q2)

Motivation for inclusion of items in questionnaires :

In order to determine common characteristics of CESA pupils and their parents, items regarding pupils' race groups and home language and parents' occupations were included.

6.2.4.1 Occupations of parents

- **ITEM 15 (Q1) :**
Which one of the following occupational groups would be most representative of the parents of pupils in your school?

Table 6.15

OCCUPATION OF PARENTS (1990)		(Item 15, Q1)		
Options	f	%	Valid %	Cum f (%)
Professional careers	1	2.4	2.4	2.4
Other white collar jobs (businessmen, administrative)	8	19.5	19.5	21.9
Professionals and businessmen	24	58.5	58.5	80.4
Blue collar jobs	8	19.5	19.5	99.9*
No response	0	0.0	-	-
	41	* Because of rounding-off		

Finding :

Approximately 20% of CESA parents at respondents' schools had blue collar jobs (tradesmen, technicians, and so forth). The remaining 80% were either professionals, businessmen or held other white collar jobs.

6.2.4.2 Race group distribution

- **ITEM 16 (Q1) :**
Is your school multiracial (i.e. composed of pupils of different race groups)?

Table 6.16

RACE GROUPS (CESA, 1990)

(Item 16, Q1)

Options	f	%	Valid %	Cum f (%)
Multiracial	36	87.8	87.8	87.8
Not multiracial	5	12.2	12.2	100.0
No response	0	0.0	-	-
	41			

Finding :

Approximately 88% of CESA schools which responded were **multiracial** (composed of pupils of different race groups) in 1990. Note that the question was not whether the schools were 'open' to all races, but whether they actually accommodated different race groups at that particular point in time.

■ **ITEM 6 (Q2) :**

Which races are represented in your school and what are the approximate percentages (e g Whites : 80% ; Blacks : 15% ; Coloureds : 5%)?

Table 6.17

% OF PUPILS WHITE (CESAT, 1992)

(Item 6, Q2)

Value label	Total	Ave	S*	Min	Max
% Pupils White	1602	66.8	28.6	0	100

* Standard deviation

Finding :

The average percentage of **White** pupils in each CESAT school was approximately 67% in 1992. This information is graphically represented in **Figure 6.3** (page 335).

The distribution of race groups will also be evident from the analysis of the next item, namely home language.

6.2.4.3 Home language distribution

- **ITEM 5 (Q2) :**
Which home languages do pupils have? Give approximate percentages (e.g. English : 90% ; Afrikaans : 5% ; Zulu : 5%).

Table 6.18

HOME LANGUAGE OF CESAT PUPILS (1992)

(Item 5, Q2)

(Analysed) options	Total	Ave	S*	Min	Max
% pupils English	1316	54.8	27.7	0	90
% pupils Afrikaans	397	16.5	18.3	0	70
% pupils neither English nor Afrikaans	676	28.2	30.2	0	100
No response	0	-	-	-	-

* Standard deviation

Finding :

These results show that the average home language distribution in a CESAT school in 1992 comprised 55% English, 17% Afrikaans and 28% other (mostly black) languages. See also Figure 6.4 on the next page for a graphical representation of this item.

6.2.5 PRINCIPALS AND TEACHERS ¹⁴

Applicable items : 10, 21, 30-33, 36-44, 53-59 (Q1)
 4, 18 (Q2)

Motivation for inclusion of items in questionnaires :

The purpose of the above-mentioned items was to gather information regarding aspects such as the qualifications, training, teaching experience and educational

¹⁴ See also § 2.2.2.2, § 3.2.2.3b and § 3.2.5.3e.

philosophy of staff members, as well as the beliefs and spiritual commitment of the staff of CESA schools (represented by the beliefs and spiritual commitment of the principals).

Figure 6.3

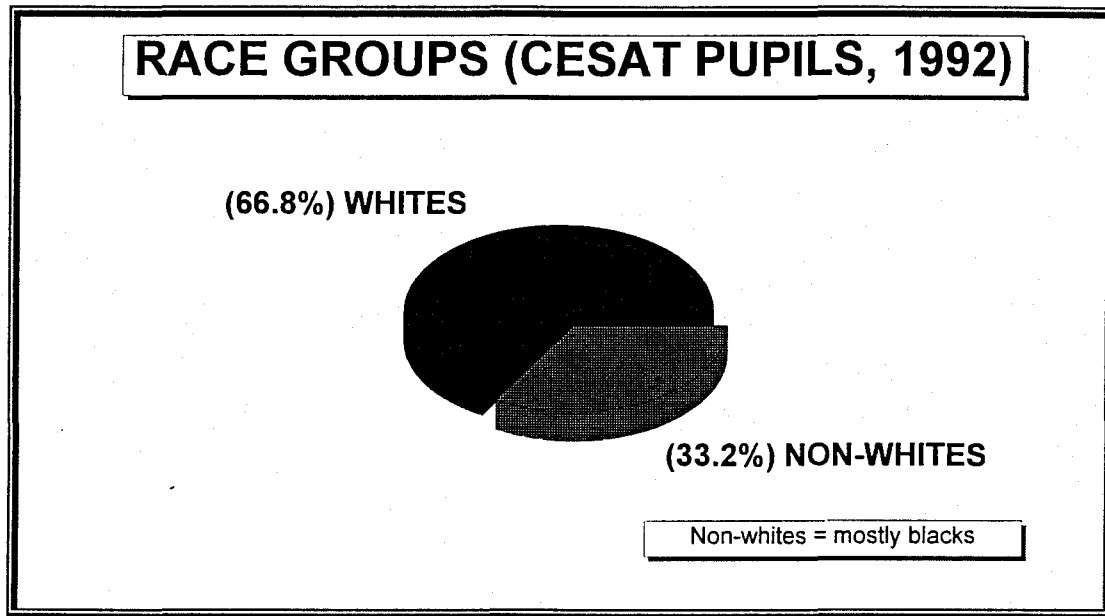
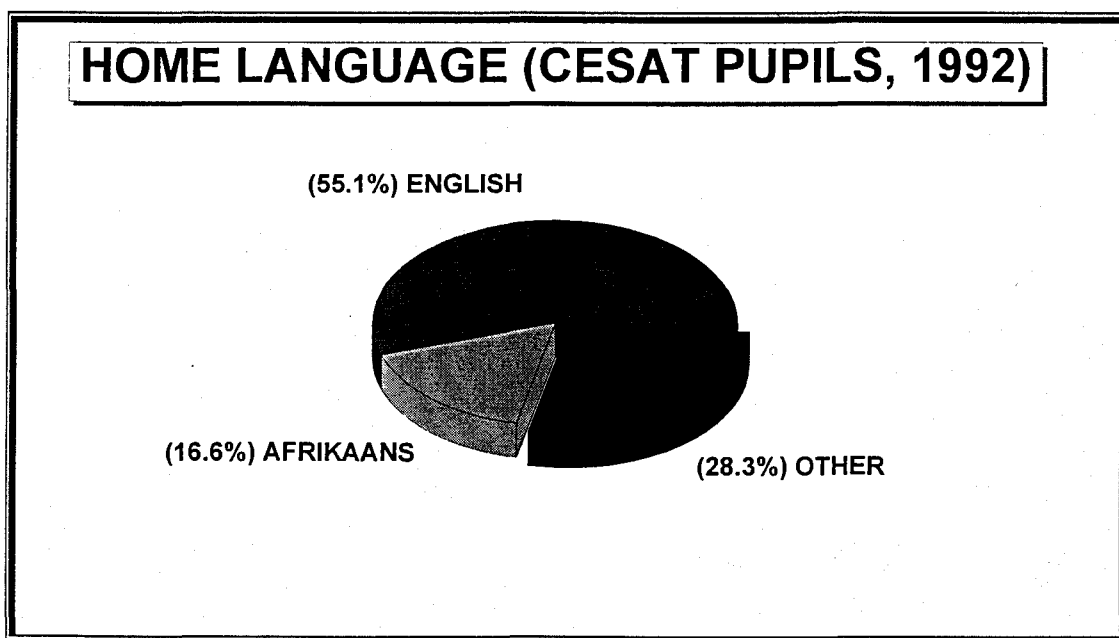


Figure 6.4



6.2.5.1 Qualifications, experience and training of teaching staff

In § 6.2.3.2 it has already been mentioned that 66% of CESA teachers at respondents' schools were qualified professionally in 1990 (see Table 6.13) and 69% of CESAT teachers were qualified professionally in 1992 (see Table 6.14).

Items 53 - 56 of Questionnaire 1 deal with the qualifications and experience of principals of CESA schools in 1990. Two of these items are reflected below.

- ☐ **ITEM 54 (Q1) :**
What is the highest academic qualification that you have attained?
- ☐ **ITEM 55 (Q1) :**
What is the highest professional (i.e. teaching) qualification that you have attained?

Table 6.19

**HIGHEST PROFESSIONAL / ACADEMIC QUALIFICATION
(PRINCIPALS, 1990)** (Items 54-55, Q1)

(Analysed) options	f	Valid % *
Certificate / Diploma	24	58.5
Degree	15	36.6
Honours degree	7	17.1
Master's or Doctor's degree	1	2.4
No response	0	0.0
* 41 respondents, some have both academic and professional qualifications	47*	

Finding :

59% of CESA teachers at respondents' schools were in possession of a professional certificate or teaching diploma and 37% in possession of a degree. This gives a total of approximately 96% of CESA teachers who were in possession of either a diploma or a degree (academic or professional) in 1990. See Figure 6.5 (page 340) for a graphical presentation of the qualifications of CESA principals.

- **ITEM 56 (Q1) :**
How many years of teaching experience did you have before you became a principal?

Table 6.20

TEACHING EXPERIENCE (PRINCIPALS, 1990)**(Item 56, Q1)**

Options	f	%	Valid %	Cum f (%)
None	6	14.6	14.6	14.6
1 - 5 years	12	29.3	29.3	43.9
6- 10 years	10	24.4	24.4	68.3
More than 10 years	13	31.7	31.7	100.0
No response	0	0.0	-	-
	41			

Finding :

Approximately 15% of CESA respondents had no previous teaching experience in 1990. Such a situation can not be justified educationally. It is assumed that these principals (without teaching experience) were also the pastors or spiritual leaders of the particular church or fellowship. More than 85% of respondents had some teaching experience.

See Figure 6.6 (page 340) for a graphical representation of the teaching experience of CESA principals.

- **ITEM 57 (Q1)**
What was your previous occupation?

Table 6.21

PREVIOUS OCCUPATION (PRINCIPALS, 1990)

(Item 57, Q1)

Options	f	%	Valid %	Cum f (%)
Principal of another school	3	7.0	7.3	7.3
Teacher	25	58.1	61.0	68.3
Pastor	10	23.3	24.4	92.7
Private sector or other occupation	5	11.6	12.2	104.9*
No response	0	0.0	-	-

* Two respondents had more than one previous occupation

43*

Finding :

Only 65% - 68% of respondents were involved in education before becoming principal of their particular CESA school. 35% - 37% of respondents were not involved in education before becoming principals of their schools.

**ITEM 10 (Q1) :**

How many members of your staff attended the ACE National Educators' Convention during March 1990?

Table 6.22

ATTENDANCE EDUCATORS' CONVENTION (1990)

(Item 10, Q1)

Options	f	%	Valid %	Cum f (%)
No staff members attended	7	17.1	17.1	17.1
1 or 2 staff members attended	9	22.0	22.0	39.1
3 to 5 staff members attended	11	26.8	26.8	65.9
More than 5 staff members attended	14	34.1	34.1	100.0
No response	0	0.0	-	-

41

Finding :

17% of CESA schools which responded had no staff members who attended the National Educators' Convention. Staff members of approximately 83% of schools which responded attended the Convention in 1990.

- **ITEM 21 (Q1) :**
How many members of your present staff have completed the ACE Training Course for supervisors / monitors?

Table 6.23**ATTENDANCE ACE TRAINING COURSES (1990)****(Item 21, Q1)**

Value label	Total	Ave	S*	Min	Max
Staff	398	9.7	6.2	1	25
Staff who attended an ACE course	273 (68.6%)	6.7	4.6	0	18

* Standard deviation

Finding :

Approximately 69% of CESA staff at respondents' schools attended an ACE training course.

To conclude this section on the qualifications, experience and training of principals and staff, this information is presented graphically in Figures 6.5 and 6.6 on the next page.

Figure 6.5

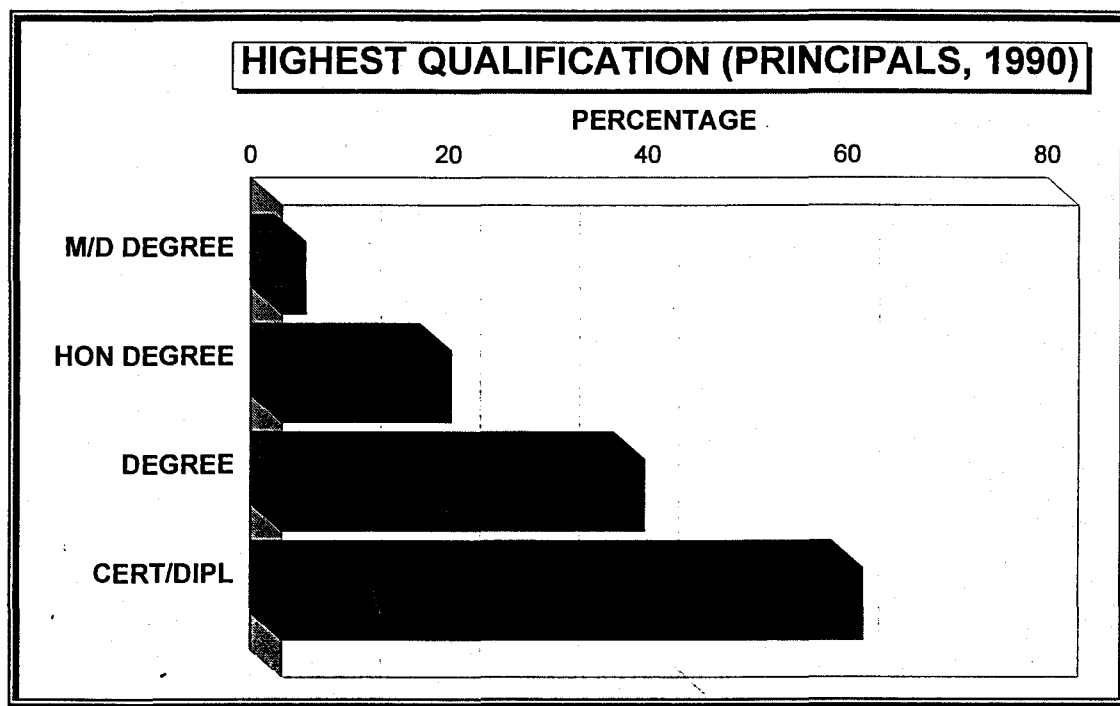
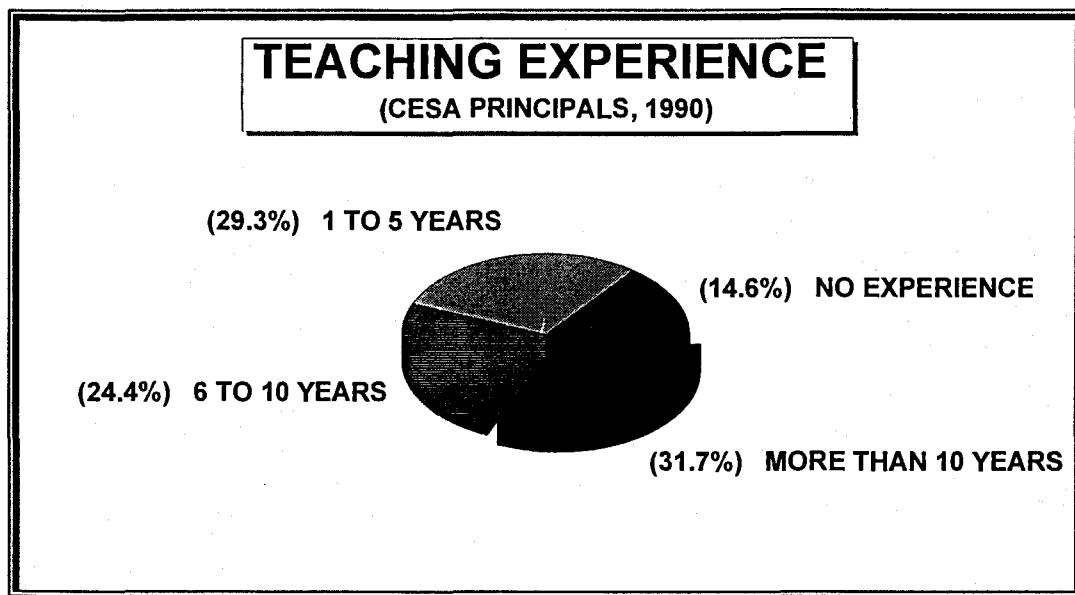


Figure 6.6



6.2.5.2 Remuneration of staff

■ **ITEM 59 (Q1) :**

What is the gross monthly income you receive for being the principal?

Table 6.24

GROSS MONTHLY INCOME OF PRINCIPALS (1990) (Item 59, Q1)

Options	f	%	Valid %	Cum f (%)
Less than R1500	15	36.6	38.5	38.5
From R1500 to R3000	16	39.0	41.0	79.5
From R3001 to R4500	6	14.6	15.4	94.9
More than R4500	2	4.9	5.1	100.0
No response	2	4.9	0.0	-
	41			

Finding :

Only 5% of respondents (CESA principals) received an income of more than R4500 per month in 1990. 80% of the respondents received R3000 or less per month.

■ **ITEM 18 (Q2) :**

How do the salaries of your staff members compare to that of teachers at government schools? (E g same / lower / higher)

Table 6.25

SALARIES OF CESAT TEACHERS (1992) (Item 18, Q2)

Options	f	%	Valid %	Cum f (%)
Less than government schools	20	83.3	83.3	83.3
Same as government schools	4	16.7	16.7	100.0
Higher than government schools	0	0.0	0.0	100.0
No response	0	0.0	-	-
	24			

Finding :

83% of CESAT teachers received a salary lower than teachers (with equivalent qualifications) at government schools in 1992. 17% of CESAT teachers received equivalent salaries to teachers in government schools.

6.2.5.3 Religious beliefs (Principals)

■ **ITEM 30 (Q1) :**

'Christ was one of God's greatest prophets who lived on this earth nearly 2000 years ago.'

Table 6.26

DEITY OF CHRIST		(Item 30, Q1)		
Options	f	%	Valid %	Cum f (%)
I definitely agree	4	9.8	10.5	10.5
I am not sure	0	0.0	0.0	10.5
I disagree	1	2.4	2.6	13.1
I definitely disagree	33	80.5	86.8	99.9*
No response	3	7.3	-	-
	41			

* Because of rounding-off

Finding :

87% of the respondents strongly disagreed that Christ was one of God's greatest prophets. It is assumed that they therefore believe in the deity of Jesus Christ. (The fact that 11% strongly agreed with the statement made in Item 30 could be ascribed to a measure of ambiguousness (and therefore a lack of reliability) being present in this item.)

■ **ITEM 31 (Q1) :**

'According to the Bible, it is possible to be 100% sure about one's salvation.'

Table 6.27

ASSURANCE OF SALVATION

(Item 31, Q1)

Options	f	%	Valid %	Cum f (%)
I definitely agree	40	97.6	100.0	100.0
I am not sure	0	0.0	0.0	100.0
I disagree	0	0.0	0.0	100.0
I definitely disagree	0	0.0	0.0	100.0
No response	1	2.4	-	-
	41			

Finding :

All of the respondents unanimously agreed that it is possible to be sure about one's salvation.

- **ITEM 32 (Q1) :**
'According to the Bible, baptism should be administered to infants.'

Table 6.28

BAPTISM OF BELIEVERS

(Item 32, Q1)

Options	f	%	Valid %	Cum f (%)
I definitely agree	0	0.0	0.0	0.0
I am not sure	1	2.4	2.5	2.5
I disagree	3	7.3	7.5	10.0
I definitely disagree	36	87.8	90.0	100.0
No response	1	2.4	-	-
	41			

Finding :

Approximately 98% of the respondents believe that baptism should not be administered to infants. None of the respondents were convinced that baptism should be administered to infants.

- **ITEM 33 (Q1) :**
'Speaking in tongues was a gift which the Holy Spirit gave to the early church. This gift is not important at all in the life of the church today.'

Table 6.29

GIFTS OF THE HOLY SPIRIT

(Item 33, Q1)

Options	f	%	Valid %	Cum f (%)
I definitely agree	0	0.0	0.0	0.0
I am not sure	1	2.4	2.5	2.5
I disagree	2	4.9	5.0	7.5
I definitely disagree	37	90.2	92.5	100.0
No response	1	2.4	-	-
	41			

Finding :

98% of the respondents believe that the gift of **speaking in tongues** is still relevant for the life of the church today. None of the respondents felt that the gift was totally irrelevant for the church today.

This section on the religious beliefs of **CESA principals** is summarized in **Figure 6.7** which appears on page 351. Figure 6.7 clearly identifies the charismatic belief system of CESA schools portrayed in their beliefs regarding salvation, baptism and the gifts of the Spirit.

6.2.5.4 Philosophy of education (Principals) ¹⁵

- **ITEM 39 (Q1) :**
Which one of the following statements describes best your philosophy of man?

¹⁵ See § 2.1.1.2.

Table 6.30

VIEW OF MAN

(Item 39, Q1)

Options	f	%	Valid %	Cum f (%)
Man is forever sinful. No good thing can or ever will come from him.	0	0.0	0.0	0.0
Man is sinful. By accepting Christ's death, one can be forgiven. But life on earth will still be miserable. Victorious living is only possible after death.	0	0.0	0.0	0.0
Christ has come in order for sinners to receive forgiveness of sins. By his Spirit they are enabled to live victorious lives even on earth.	41	100.0	100.0	100.0
Man is inherently good. It is only the social environment which causes the good to be marred.	0	0.0	0.0	100.0
No response	0	0.0	-	-
	41			

Finding :

All (100% of) respondents have a similar **view of man**. They believe that man is sinful, but can be redeemed, set free and empowered by the Spirit of God to live a victorious life even on earth.

**ITEM 40 (Q1) :**

Which one of the following statements describes best your view of a child and the rearing of children?

Table 6.31

VIEW OF A CHILD

(Item 40, Q1)

Options	f	%	Valid %	Cum f (%)
A child must be seen, not heard.	0	0.0	0.0	0.0
Because every child is unique, it should be allowed a say in its education.	0	0.0	0.0	0.0
Every child must be respected as a unique creature of God. On the other hand, because the child is still immature, it needs firm discipline as well.	41	100.0	100.0	100.0
Discipline in a Christian environment should be very strict. A child should unconditionally obey all adults.	0	0.0	0.0	100.0
No response	0	0.0	-	-

41

Finding :

All respondents have a similar **view of a child** as a unique creature of God with tremendous potential, yet also in need of loving and firm discipline.

**ITEM 41 (Q1) :**

What is your opinion about corporal punishment (spanking) in the school?

Table 6.32

CORPORAL PUNISHMENT		(Item 41, Q1)		
Options	f	%	Valid %	Cum f (%)
It should not be administered at all in this modern age that we are living in.	0	0.0	0.0	0.0
It should not be necessary at all in a Christian school.	0	0.0	0.0	0.0
It should be administered lovingly and only as a last resort.	40	97.6	100.0	100.0
It should be administered at all times.	0	0.0	0.0	100.0
No response	1	2.4	-	-
	41			

Finding :

All of the respondents agree that corporal punishment (or 'corporal correction' as CESA principals like to refer to) should be administered in a loving way and only as a last resort.

**ITEM 42 (Q1) :**

What do you consider to be your greatest responsibility as principal of your school?

Table 6.33

GREATEST RESPONSIBILITY OF PRINCIPAL		(Item 42, Q1)		
Options	f	%	Valid %	Cum f (%)
Administrative guidance	1	2.4	2.4	2.4
Academic guidance	1	2.4	2.4	4.8
Spiritual guidance	1	2.4	2.4	7.2
Combination of all of the above	38	92.7	92.7	99.9*
No response	0	0.0	-	-
	41			

* Because of rounding-off

Finding :

93% of respondents believe that the responsibilities of a principal include administrative, academic and spiritual guidance.

■ **ITEM 43 (Q1) :**

Parents, church and government are believed to have different responsibilities regarding education (or schooling) of children.

Which one of the following statements describes best your philosophy of man? (The party considered to have greatest responsibility is mentioned first.)

Table 6.34

RESPONSIBILITY FOR SCHOOLING

(Item 43, Q1)

Options	f	%	Valid %	Cum f (%)
Parents : Church : State	39	95.1	95.1	95.1
State : Parents : Church	0	0.0	0.0	95.1
Church : Parents : State	1	2.4	2.4	97.5
Parents : State : Church	1	2.4	2.4	99.9*
No response	0	0.0	-	-
	41			

* Because of rounding-off

Finding :

95% of respondents believe that the greatest responsibility for education (or schooling) lies with the parents, then with the church and in the last instance, with government.

■ **ITEM 44 (Q1) :**

What is the ultimate goal of all the teaching at your school?

Table 6.35

ULTIMATE GOAL OF TEACHING		(Item 44, Q1)		
Options	f	%	Valid %	Cum f (%)
Academic maturity	0	0.0	0.0	0.0
Social maturity	0	0.0	0.0	0.0
Spiritual maturity	9	22.0	22.0	22.0
Combination of academic and spiritual maturity	32	78.0	78.0	100.0
No response	0	0.0	-	-
	41			

Finding :

78% of respondents felt that the ultimate goal of all teaching at their school was academic and spiritual maturity, while 22% felt that their ultimate goal was spiritual maturity.

6.2.5.5 Spiritual commitment (Principals)

■ **ITEM 36 (Q1) :**

Do you attend more than one church service per Sunday?

Table 6.36

CHURCH ATTENDANCE (MORE THAN 1 SERVICE PER SUNDAY)		(Item 36, Q1)		
Options	f	%	Valid %	Cum f (%)
Never	2	4.9	5.0	5.0
Sometimes	10	24.4	25.0	30.0
Often	12	29.3	30.0	60.0
Always	16	39.0	40.0	100.0
No response	1	2.4	-	-
	41			

Finding :

40% of respondents always attended more than one church service on a Sunday, while 30% of respondents often did.

**ITEM 37 (Q1) :**

Do you attend a weekly home or Bible study group?

Table 6.37

ATTENDANCE OF FELLOWSHIP GROUP DURING WEEK (Item 37, Q1)

Options	f	%	Valid %	Cum f (%)
Never	3	7.3	7.5	7.5
Sometimes	6	14.6	15.0	22.5
Often	8	19.5	20.0	42.5
Always	23	56.1	57.5	100.0
No response	1	2.4	-	-
	41			

Finding :

78% of respondents attended a weekly fellowship group on a regular basis.

**ITEM 38 (Q1) :**

Do you attend prayer meetings?

Table 6.38

ATTENDANCE OF PRAYER MEETINGS

(Item 38, Q1)

Options	f	%	Valid %	Cum f (%)
Never	0	0.0	0.0	0.0
Sometimes	8	19.5	15.0	22.5
Often	9	22.0	20.0	42.5
Always	23	56.1	57.5	100.0
No response	1	2.4	-	-
	41			

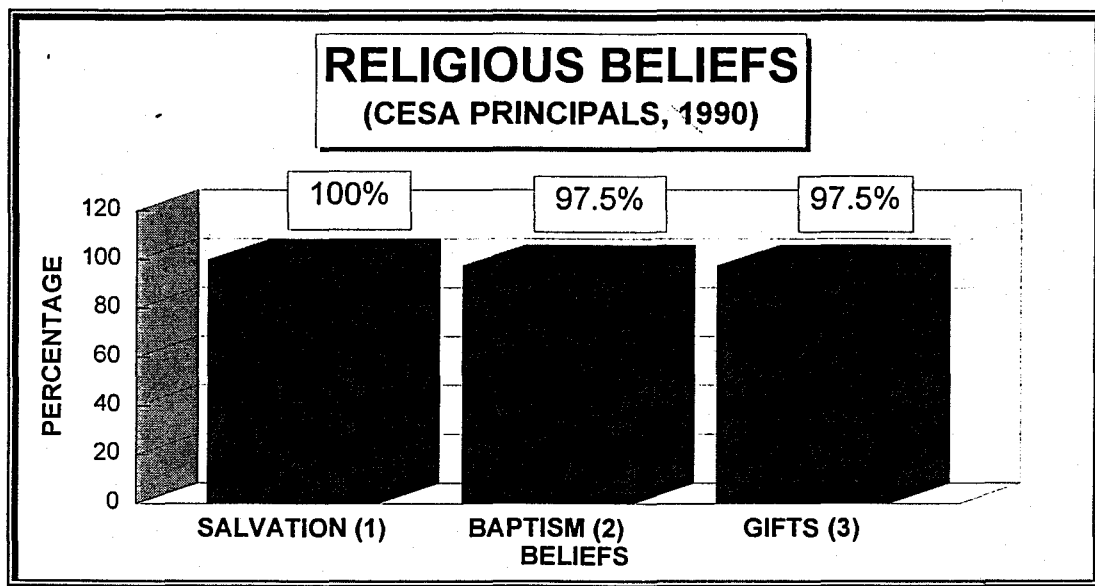
Finding :

58% of respondents always attended **prayer meetings**, while another 35% attended prayer meetings on an irregular basis.

Figure 6.7 below gives a graphical overview of the **religious beliefs** of CESA principals.

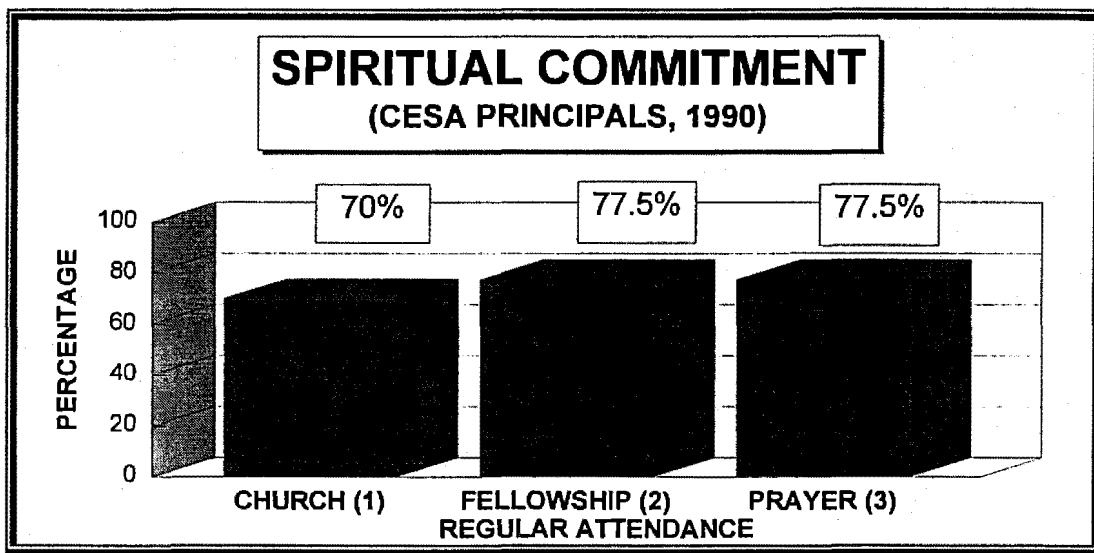
Figure 6.8, on the next page, summarizes the **spiritual commitment** of CESA principals in graphical form.

Figure 6.7



- 1 = Assurance of salvation possible (100%)
- 2 = Baptism of believers, not infants (97.5%)
- 3 = Gifts of the Holy Spirit relevant today (97.5%)

Figure 6.8



1 = Regular attendance of church services (70%)

2 = Regular attendance of fellowship meetings (77.5%)

3 = Regular attendance of prayer meetings (77.5%)

6.2.6 MANAGEMENT (LEADERSHIP) ¹⁶

Applicable items : 13 (Q1)

15, 17 (Q2)

Motivation for inclusion of items in questionnaires :

A significant difference between CESA and other private schools is the **control** which local **church leadership** has over these schools. In many cases, the pastor of the local church was also the principal of the school. In order to investigate these aspects, items such as church affiliation and oversight of the school have been included. ¹⁷

¹⁶ See § 3.2.5.3a.

¹⁷ See Tables 6.20 and 6.21 (§ 6.2.5.1) regarding **experience** and **previous occupations** of CESA principals.

Financial support from the local congregation is included in § 6.2.7 (administration).

- **ITEM 13 (Q1) :**
Which one of the following options represents the school's present relationship with a church most accurately?

Table 6.39

SCHOOL'S RELATIONSHIP WITH CHURCH (1990) (Item 13, Q1)

Options	f	%	Valid %	Cum f (%)
The school forms an integral part of an established church. The school is seen as one of the church's ministries. Therefore important decisions are jointly taken with the leadership of the church.	37	90.2	90.2	90.2
The school is affiliated to a particular church, but does not fall under the jurisdiction of this church.	2	4.9	4.9	95.1
The school is not affiliated to any particular church.	2	4.9	4.9	100.0
None of the above describes our situation.	0	0.0	0.0	100.0
No response	0	0.0	-	-
	41			

Finding :

90% of the respondents' schools formed an integral part of the ministry of a particular church. Important decisions are taken in collaboration with the leadership of the church.

- **ITEM 15 (Q2) :**
Does your school operate as part of the ministry of a particular church?

- **ITEM 17 (Q2) :**
Who is the spiritual overseer of your school (e g pastor / principal)?

Table 6.40

SCHOOL'S RELATIONSHIP WITH CHURCH (1992)

(Item 15, Q2)

(Item 17, Q2)

Options	f	%	Valid %
Schools operating as ministry of a church.	22	91.7	91.7
Pastor of church is spiritual overseer of school.	18	75.0	75.0

Finding :

92% of the 24 CESAT schools operated as ministries of a particular church in 1992. 75% had a pastor of the church as spiritual overseer of the school. Because most of these schools were also financially dependent of the church, the leadership of the church usually had a say in the running of the school. ¹⁸

6.2.7 ADMINISTRATION ¹⁹

Applicable items : 3, 22 (Q1)

7, 8, 12, 13, 16 (Q2)

Motivation for inclusion of items in questionnaires :

The items included under this section deal with registration of CESA schools (provincial authorities and ACE), school fees and financial support of these schools.

Since 1989 a distinction was made between ACE(SA) and CESA. CESA was to be an umbrella body looking after the interests of not only ACE schools, but any Christian school who wished to register with the organization. Item 12 (Questionnaire 2) determines the percentage of CESAT schools which was still registered with ACE(SA) in 1992.

¹⁸ See also § 6.2.7.3 for statistics on financial support of schools.

¹⁹ See § 3.2.5.

None of the CESA schools received any governmental subsidy during 1990, yet this situation had changed by 1992. Item 7 (Questionnaire 2) investigates the financial support of CESAT schools.

6.2.7.1 Registration

- **ITEM 3 (Q1) :**
Is your school registered with any state department?

Finding :

90% of respondents were registered as a private school with a state department, while the remaining 10% of schools had applied for registration.

- **ITEM 13 (Q2) :**
Are you an ACE school?

Finding :

75% of CESAT schools were ACE schools in 1992.

6.2.7.2 School fees

- **ITEM 22 (Q1) :**
What are the average monthly school fees per child at your school (excluding the cost of study material)?
- **ITEM 8 (Q2) :**
What are the annual school fees per child (exclude study material)?

Table 6.41

MONTHLY SCHOOL FEES (1990, 1992) (Items 22, Q1 and 8, Q2)

Value label	Total	Ave	S*	Min	Max
CESA fees 1990	5979	R145.83	57.9	R20	R275
CESAT fees 1992	5415	R225.60	69.8	R100	R410

* Standard deviation

Finding :

In 1990 the average monthly school fee per child at CESA schools was R145.83, the minimum fee was R20 and the maximum fee was R275. In 1992 the average monthly school fee per child at CESAT schools was R225.60, the minimum fee was R100 and the maximum fee was R410.

6.2.7.3 Financial support

- **ITEM 16a (Q2) :**
Is your school supported financially in any way by any church or congregation? Please explain.

Finding :

71% of CESAT schools were supported financially by a church or congregation in 1992.

- **ITEM 7 (Q2) :**
Does your school receive a government subsidy? If so, since when? Any conditions attached? If not, why not?

Finding :

71% of CESAT schools received financial support from the government. Most schools received a subsidy since 1991. 8% of the schools had applied for a subsidy at the time of the questionnaire.

6.2.8 FACILITIES²⁰

Applicable items : 4-6, 12-13 (Q1)
15 (Q2)

Motivation for inclusion of items in questionnaires :

A lack of facilities is often mentioned as a weakness of Christian private schools. The above-mentioned items have been included to investigate basic facilities such as the number of classrooms and additional facilities such as laboratories, media centres and computer facilities. The ownership of the school premises was also investigated and should be interpreted in the light of items 13 (Questionnaire 1) and 15 (Questionnaire 2) which deal with the school-church relationship.

- **ITEM 4 (Q1) :**
What is the present position regarding the ownership of the premises used for your school's operations?

Table 6.42

OWNERSHIP OF PREMISES (1990)

(Item 4, Q1)

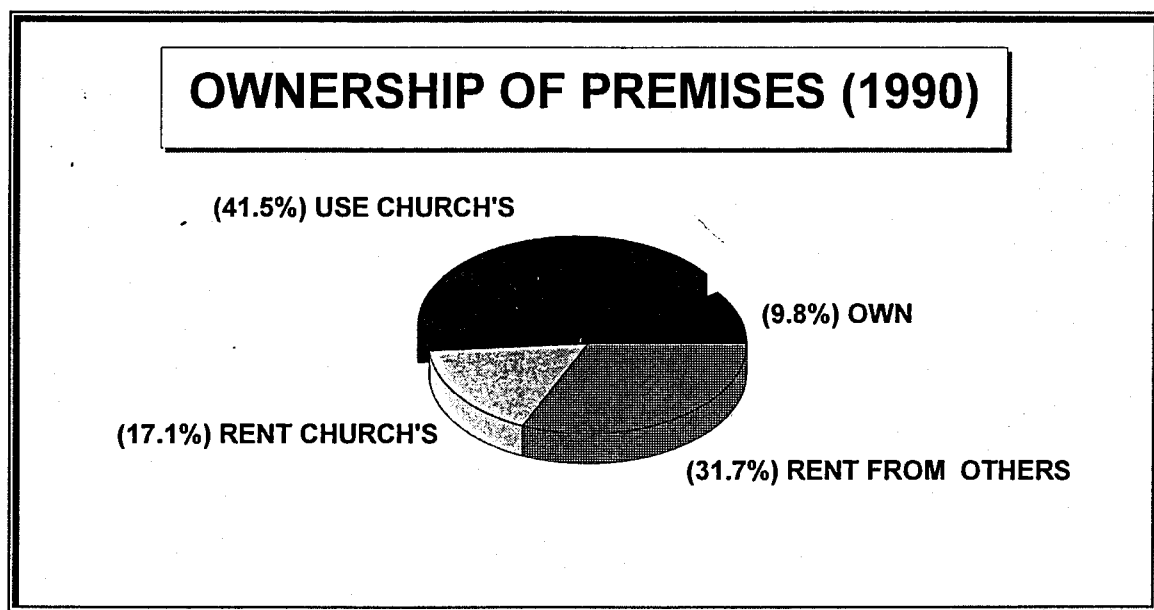
Options	f	%	Valid %	Cum f (%)
School owns its own premises	4	9.8	9.8	9.8
School makes use of premises belonging to the church	17	41.5	41.5	51.3
School rents premises from the church	7	17.1	17.1	68.4
School rents premises but not from the church	13	31.7	31.7	100.1*
No response	0	0.0	-	-
	41			

* Because of rounding-off

²⁰ See § 3.2.2.3d and § 3.2.3.3d.

Finding :

Only 10% of respondents' schools owned their premises. The majority of CESA schools (59%) rented or used (free of charge) premises from their local church. 49% of respondents' schools rented premises, either from the church or from someone else. These results are graphically represented in **Figure 6.9** below.

Figure 6.9

- **ITEM 5 (Q1) :**
How many classrooms (or learning centres) does your school have at present?

Table 6.43

NUMBER OF CLASSROOMS (1990)		(Item 5, Q1)		
Options	f	%	Valid %	Cum f (%)
Less than 2	0	0.0	0.0	0.0
2 to 5	21	51.2	51.2	51.2
6 to 10	17	41.5	41.5	92.7
More than 10	3	7.3	7.3	100.0
No response	0	0.0	-	-
	41			

Finding :

93% of the respondents' schools had more than 2 and less than 11 classrooms available for teaching. 7% of schools had more than 10 classrooms.

- **ITEM 6 (Q1) :**
Which of the following facilities does your school have at its disposal at present? (More than one option may be chosen - for this question only.)

Table 6.44

ADDITIONAL FACILITIES (1990)		(Item 6, Q1)		
Option	f	%	Valid %	Cum f (%)
Science laboratory	26	32.1	63.4	-
Home Economics / Industrial Art centre	23	28.4	56.1	-
Media centre	25	30.9	61.0	-
None of the above	7	8.6	17.1	-
No response	0	0.0	-	-
	81*			

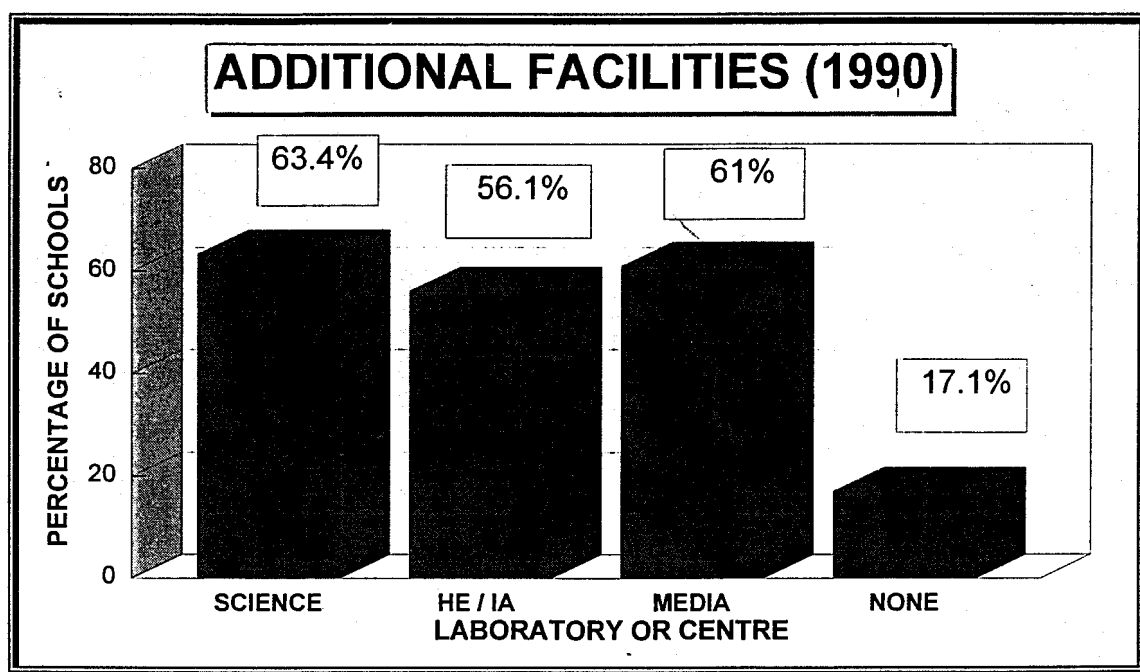
* More than one option allowed.
 Total number of respondents : 41

Finding :

In 1990 63% of respondents' schools had a science laboratory, 56% had a Home Economics or Industrial Art centre and 61% had a media centre. 17% of schools which responded had no additional facilities.

In Figure 6.10 below these findings are represented graphically.

Figure 6.10



Note : HE/IA = Home Economics / Industrial Art

- **ITEM 12 (Q1) :**
How many computers do you have for the use of pupils in your school?

Table 6.45

COMPUTER FACILITIES (1990)

(Item 12, Q1)

Options	f	%	Valid %	Cum f (%)
None	13	31.7	31.7	31.7
1 to 5	28	68.3	68.3	100.0
6 to 10	0	0.0	0.0	100.0
More than 10	0	0.0	0.0	100.0
No response	0	0.0	-	-
	41			

Finding :

68% of respondents' schools had computer facilities (less than 6 computers) in 1990.

6.2.9 EXTRA-MURAL ACTIVITIES AND STUDENT CONVENTIONS ²¹

Applicable items : 11, 25 (Q1)

9 (Q2)

Motivation for inclusion of items in questionnaires :

For many private Christian schools extra-mural activities pose a problem, as sports fields and other facilities are not as readily available to pupils as at public schools. The 'Student Convention' concept of the ACE programme has been in operation in South Africa since the inception of CESA. At such conventions junior and senior pupils are given the opportunity to compete against each other in various sporting and cultural

²¹ See § 4.4.3.7 and § 6.3.9.

activities on regional, national and international level.

These items investigate the level of participation of CESA schools in regional Student Conventions, as well as the number of extra-mural activities offered by schools.

- ITEM 11 (Q1) :**
How many of your pupils participated (or will participate) in the 1990 CESA Regional Student Conventions?

Table 6.46

STUDENT CONVENTION PARTICIPATION (1990) (Item 25, Q1)

Options	f	%	Valid %	Cum f (%)
None	23	56.1	56.1	56.1
1 or 2	1	2.4	2.4	58.5
3 to 5	1	2.4	2.4	60.9
More than 5	16	39.0	39.0	99.9*
No response	0	0.0	-	-
	41	* Because of rounding-off		

Finding :

56% of CESA schools which responded had no pupils who participated in any Student Conventions. 39% of respondents had more than five of their pupils participating in Regional Conventions.

- ITEM 25 (Q1) :**
Which extra-mural activities do you offer to students at your school at present? If none, give a reason for not offering extra-murals.

- ITEM 9 (Q2) :**
Which extra-mural activities (sport and cultural) are offered at your school?

Table 6.47

EXTRA-MURAL ACTIVITIES
(CESA, 1990 and CESAT, 1992) (Items 25, Q1 and 9, Q2)

Value label	Total	Mean	S [*]	Min	Max
Number of activities CESA 1990	193	4.7	3.0	0	12
Number of activities CESAT 1992	149	6.2	3.6	0	12

* Standard deviation

Finding :

In 1990 the average number of extra-mural activities offered at CESA schools which responded was five. In 1992 the average number of extra-mural activities offered at CESAT schools was six. Some schools even offered 12 extra-mural activities to their pupils.

6.2.10 BIOGRAPHICAL INFORMATION OF RESPONDENTS

Applicable items : 49 - 52, 57 (Q1)

Motivation for inclusion of items in questionnaires :

The purpose of these items was to determine the age, race group, home language, marital status and previous occupation of the respondents who were all principals of CESA schools.

- **ITEM 49 (Q1) :**
How old are you?

Table 6.48

AGE OF RESPONDENT		(Item 49, Q1)		
Options	f	%	Valid %	Cum f (%)
Younger than 30 years	2	4.9	4.9	4.9
30 - 39 years	23	56.1	56.1	61.0
40 - 49 years	12	29.2	29.2	90.2
50 or older	4	9.8	9.8	100.0
No response	0	0.0	-	-
	41			

Finding :

5% of respondents were younger than 30 years of age in 1990, 56% of respondents were between 30 and 40 years and 29% of principals were between 40 and 50 years.

■ **ITEM 50 (Q1) :**
Which race group do you belong to?

Table 6.49

RACE GROUP OF RESPONDENT		(Item 50, Q1)		
Options	f	%	Valid %	Cum f (%)
White	40	97.6	97.6	97.6
Black	0	0.0	0.0	97.6
Coloured	1	2.4	2.4	100.0
Asian	0	0.0	0.0	100.0
No response	0	0.0	-	-
	41			

* Because of rounding-off

Finding :

Approximately 98% of CESA principals who responded are White.

- **ITEM 51 (Q1) :**
Which language is spoken most frequently in your home?

Table 6.50

HOME LANGUAGE OF RESPONDENT

(Item 51, Q1)

Options	f	%	Valid %	Cum f (%)
English	31	73.8	75.6	75.6
Afrikaans	11	26.2	26.8	102.4
A black language	0	0.0	0.0	102.4
Other	0	0.0	0.0	102.4*
No response	0	0.0	-	-
* One respondent spoke two languages at home		42*		

Finding :

Approximately 77% of CESA principals who responded are **English-speaking** and 27% of them are **Afrikaans-speaking**.

- **ITEM 52 (Q1) :**
What is your marital status?

Table 6.51

MARITAL STATUS OF RESPONDENT

(Item 52, Q1)

Options	f	%	Valid %	Cum f (%)
Married	38	92.7	92.7	92.7
Never married	2	4.9	4.9	97.6
Divorced	0	0.0	0.0	97.6
Widow / widower	1	2.4	2.4	100.0
No response	0	0.0	-	-
		41		

Finding :

93% of respondents were married at the time of the investigation in 1990, 5% had never been married and 2% of respondents were widowed.

■ **ITEM 57 (Q1) :**
What was your previous occupation?

These results are displayed in Table 6.21 in § 6.2.5.1.

Finding :

68% of CESA principals who responded had teaching experience before becoming a principal. 24% of them were pastors.

6.2.11 GEOGRAPHICAL INFORMATION OF SCHOOLS

Applicable items : Postal codes (Q1)

Motivation for inclusion of items in questionnaires :

CESA schools which responded to Questionnaire 1 were situated across South Africa. Although the identity of the schools was not known to the researcher, the geographical situation of the schools which responded could be determined from the postal codes.

Table 6.52

**GEOGRAPHICAL SITUATION OF
CESA SCHOOLS WHICH RESPONDED (1990) (Postal codes, Q1)**

Provinces	f	%	Valid %	Cum f (%)
Transvaal	19	46.3	46.3	46.3
Natal	10	24.4	24.4	70.7
Cape Province	9	22.0	22.0	92.7
Orange Free State	2	4.9	4.9	97.6
TBVC states	1	2.4	2.4	100.0
	41			

Finding :

Most (46%) of the CESA schools that responded were situated in the Transvaal, approximately 24% of schools were situated in Natal, 22% in the Cape Province, 5% in the Orange Free State and one CESA school was situated in Bophuthatswana.

* * *

To provide a more global perspective, a profile of CESA schools is presented in the next section. Aspects already covered in chapter 5 or § 6.2 above, will only be referred to. Other aspects will be dealt with more extensively.

6.3 PROFILE OF CESA SCHOOLS

The profile of CESA schools combines all the results of the two *empirical surveys* (§ 6.1 and § 6.2), the *ethnographic investigations* undertaken from 1989-1993, and various *interviews* conducted during the same period.

The term 'profile' actually means *side view* (Oxford 1989, s.v. 'profile'). In term of this dissertation, a profile of CESA will represent a 'side view' of CESA's most prominent and characteristic features. A profile, though, has to represent a situation at a particular point in time. Because CESA has undergone so many changes over the past ten years, this profile will concentrate on the period 1990-1992.

6.3.1 MISSION, PURPOSE, OBJECTIVES AND STATEMENT OF FAITH ²²

6.3.1.1 Mission

CESA's mission is to promote evangelism and discipleship through Christian education.

6.3.1.2 Purpose

The purpose of the organization is to assist and represent private Christian schools (CESA 1992a:§ 4.1).

6.3.1.3 Objectives ²³

The objectives of CESA include the following :

²² For more details, see CESA constitution which appears in Appendix J.

²³ CESA (1992a:§ 4.3, § 4.4).

- To represent all member Christian schools at government level
- To unite all member Christian schools
- To educate and train children 'in the nurture and admonition of the Lord'
- To encourage sport and cultural interaction between member schools
- To promote and establish more Christian schools, without preference for any particular methodology
- To promote and encourage co-operation with similar organizations
- To assist schools in maintaining government requirements.

6.3.1.4 Statement of faith

The CESA Statement of faith states the organization's doctrinal position as belief in the Bible as inerrable, a triune God (Father, Son and Holy Spirit), Jesus Christ as the Son of God, Creationism, the fall of man and regeneration by the operation of the Holy Spirit on the basis of grace alone (CESA 1992a:Section III).

6.3.2 PHILOSOPHY OF EDUCATION ²⁴

CESA's philosophy of education has been greatly influenced by the ACE philosophy of education, discussed in § 4.3.2. Some of the key elements of the educational philosophy of CESA schools are

- that learners are increasingly being held responsible for their own learning
- that all subjects should be presented from a biblical perspective and by dedicated Christian teachers
- that all aspects of schooling should contribute towards making pupils more effective disciples of Jesus Christ.

The philosophy of education of an individual CESA teacher or principal will be determined by the philosophy of life of the individual. The views of CESA principals (regarding man, the child, discipline, the purpose of schooling, and so forth) have been

²⁴ See § 2.1.1.2 and § 2.2.2.1.

surveyed in items 39 - 44 of Questionnaire 1. The results have been displayed in Tables 6.30 - 6.35 of this chapter.

Education (and particularly schooling) is seen as a method to transport the Gospel of Jesus Christ in order to lead children to Jesus and equip them for Kingdom living. The vehicles used are the academic subjects.

6.3.2.1 Aims and objectives of education

The aim of education of CESA could be summarized as follows :

- To use the school curriculum to guide pupils towards becoming mature disciples of Jesus Christ

Some of the objectives of education mentioned in the CESA constitution (1992a: § 4.4) include the following :

- To train the children in the nurture and admonition of the Lord
- To equip them with educational and life skills
- To develop the total person - spirit, soul and body
- To prepare future Christian leaders
- To be a prophetic witness of the Kingdom of God
- To impact local communities.

6.3.2.2 Teaching content : Curriculum

Up to 1989, most schools used the ACE programme (fully described in chapter 4). The empirical studies revealed that **three curriculum trends** had developed amongst CESA schools in the early 1990's. ²⁵ These trends have been discussed in § 5.2.3.1 and are briefly summarized below :

²⁵ See § 6.2.1 for results on curriculum and use of PACEs in CESA schools.

- Schools using the **ACE curriculum and PACEs**
- Schools following the **official core curriculum**, supplementing it with **ACE PACEs** and combining individualized learning with traditional classroom teaching
- Schools following the **official core curriculum**, presenting subjects by way of the traditional classroom teaching.

6.3.2.3 Teaching methods

Teaching methods followed the same three trends as teaching content.

- Schools that used the **ACE curriculum and PACEs** : Most learning would be **individualized** and pupils would work on their own at their own pace in learning centres. Formal teaching would be limited.
- Schools following **official core curriculum** and supplementing it with **ACE PACEs** : **Traditional classroom teaching** would take place most of the time, but time tables would also allow for **individualized learning** in learning centres during specific periods of the day.
- Schools following the **official core curriculum** : Most teaching would be formal in **traditional classroom fashion**.

6.3.3 ADMISSION

From the results of the empirical studies (refer to § 6.2.2) and interviews, the following characteristics were identified regarding admission policies of CESA schools:

- Since 1992, most CESA primary schools expected prospective pupils to write a **school readiness test**.²⁶
- Since 1992, most CESA secondary schools expected prospective pupils to write an **academic admission test**.
- Most CESA schools gave admission preference to families who were **members of their fellowship** and also expected at least one parent to be **born again**.

²⁶ This situation was different in 1990/1991. Refer to findings regarding admission tests (§ 6.2.2.1).

6.3.4 TEACHERS

The total number of teachers, as well as the qualifications of CESA teachers and principals have been surveyed in Questionnaire 1. Results and findings have been discussed in § 6.2.3.2 and § 6.2.5.1.

6.3.5 PUPILS AND PARENTS

A profile of parents and pupils attending CESA schools (including race and language) is displayed in § 6.2.4. The surveys pointed out that most CESA schools were multiracial and most pupils were English speaking. The number of pupils in CESA schools in 1990 and 1992 were displayed in Tables 6.13 and 6.14 (§ 6.2.3.2) respectively.

6.3.6 MANAGEMENT AND ORGANIZATIONAL STRUCTURES ²⁷

6.3.6.1 Executive Board and regional structures

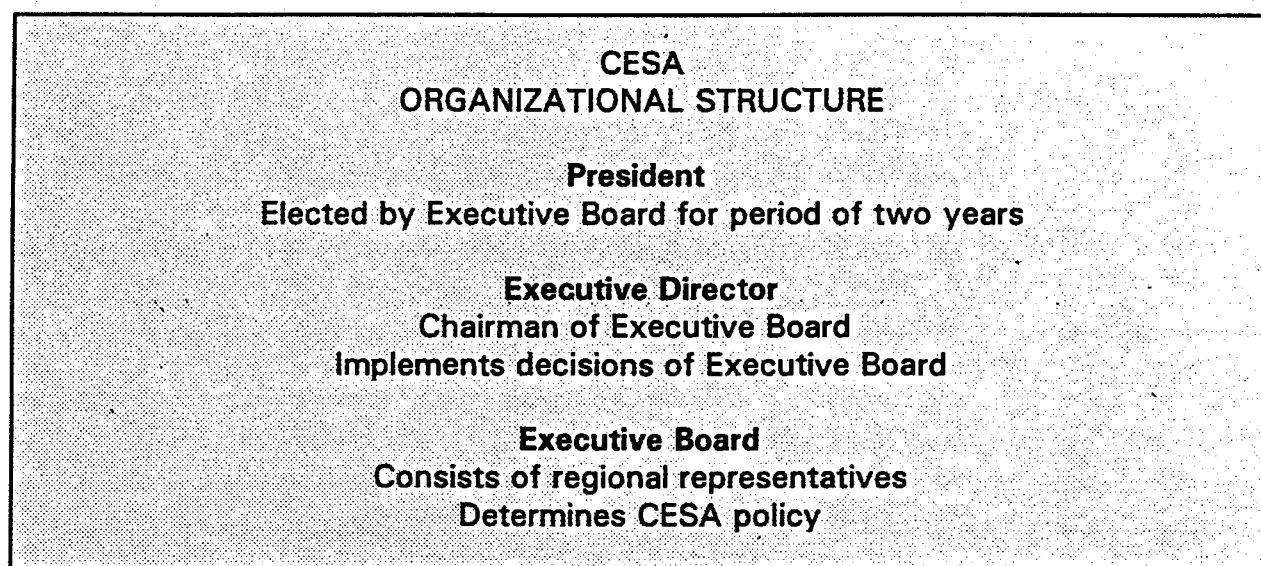
According to the CESA constitution (1992a:§ 5), CESA management consists of a President, an Executive Director and an Executive Board. Figure 6.11 (next page) represents an organigram of the organizational structure of CESA in 1992.

Members of the Executive Board have the responsibility to

- liaise with schools in their region
- represent schools in their region at executive level.

Representatives for each province are elected on the basis of one representative for every ten schools in the region (CESA 1992a:§ 5.4.3).

²⁷ See § 5.2.3.3.

Figure 6.11 : CESA organizational structure (1992)

In 1991 the Executive Board consisted of the following representatives for each region: ²⁸

Transvaal	:	3 principals and 1 pastor
Natal	:	2 principals and 1 pastor
OFS	:	1 principal and 1 pastor
Cape Province	:	2 principals and 1 pastor.

Although an Educators' Board also existed, no mention is made of such a board in the CESA constitution (1992a).

6.3.6.2 Spiritual leadership

McCauley was appointed President of CESA in 1989. ²⁹ The CESA constitution (1992a:§ 5.1) describes the major function of its president as 'liaising at top government level'. From the schools' point of view, the president was seen more as a spiritual overseer, a person who was there to sort out interrelational problems and so forth (various interviewees, 1990-1992).

²⁸ Compare § 5.2.3.3.

²⁹ See § 5.2.2.1c on McCauley's appointment.

Since 1992, the President of CESA was to be elected by the Executive Board every two years.

6.3.6.3 Educational leadership

An Educators' Board was appointed, whose main task was to investigate and develop a curriculum for Christian schools, which would be acceptable to educational authorities.³⁰

The Educators' Board also had the responsibility to arrange the annual Educators' Conference and Teachers' Forum.

6.3.6.4 Working committees³¹

Five working committees have been established by the Executive Board. These committees are responsible for the following aspects : Curriculum, school liaison and standards, finances, sport and Educators' Conferences.

6.3.7 FINANCES AND ADMINISTRATION

6.3.7.1 Financial accountability

Section II of the CESA constitution (1992a) deals with financial matters in which financial control is said to be the responsibility of the Executive Board. An audited report has to be presented by the Executive Director to the Executive Board in January of each year.

The Executive Director of CESA had repeatedly been asked to present the required audited reports of CESA. From the information obtained by the researcher

³⁰ Not much progress was made in developing a Christian curriculum acceptable to educational authorities. Individual teachers contributed to the writing of Afrikaans, Mathematics and other PACEs suitable for the South African situation.

³¹ For more details, see § 5.2.3.3.

(unfortunately sources can not be revealed), it seemed as if there was dissatisfaction amongst some members of the Board regarding a lack of financial accountability on the part of the CESA National Office prior to 1992. This lack of transparency was corrected in 1992.

6.3.7.2 School fees, subsidies and staff remuneration

In order to receive any form of subsidy from the government, a private school had to fulfil certain conditions. One of these was that the children had to receive mother tongue instruction. In most CESA schools this was not the case. For practical reasons Afrikaans, Zulu and Sotho pupils received instruction through the common medium of English, as all ACE PACE's were written in English.

The responsibility for financing the CESA schools therefore fell squarely on the shoulders of the parents. During 1989 the average cost per pupil was between R150 and R190 per month (Van der Merwe 1989, interview). This income had to finance the salaries of staff members and purchase the necessary ACE study material. During 1989 salaries of teachers at CESA schools varied from zero (these teachers received no salary at all !) to R3000 per month. In some communities, the school was seen as a ministry of the local church in which case the school would receive some financial assistance from the church. Refer also to § 6.2.7.3 for the empirical results of financial support of CESA schools. Most CESA schools only received a subsidy since 1991.

6.3.8 FACILITIES ³²

Refer to § 6.2.8 for more details on findings regarding the ownership of premises, the number of classrooms, the availability of additional facilities such as Science laboratories, media centres and computers.

³² See § 3.2.2.3d and § 3.2.3.3d.

6.3.9 STUDENT CONVENTIONS ³³

A Junior Student Convention (for primary school pupils) and a Senior Student Convention (for secondary school pupils) are held in each region every year. Pupils who qualify at the regional Conventions may then participate in national Student Conventions. The conventions are organized in the same way as ACE Student Conventions offering a wide range of sport and cultural events for pupils to participate in.

To illustrate the wide variety of events, a few categories with various items are listed below : ³⁴

■ **Academics**

General : Bible memory, chess, spelling, Science exhibit (research, engineering, theoretical).

Creative composition : Essay, poetry and short story writing.

Christian service : Soul winning award.

■ **Arts**

Brush / pen/ knife : Oil, watercolour, acrylics, sketching, pen and ink, pastels or coloured pencils, woodworking sculpture, clay sculpture, metalworking sculpture.

■ **Photography**

Black and white : Character portrait, scenic, still life, wildlife, photo journalism, character trait picture.

Colour : Same as for black and white.

■ **Needle / thread**

Sportswear, formals, coats, dresses, embroidery, crewel, needlepoint, crochet,

³³ See § 6.2.9.

³⁴ Adapted from ACE official international convention registration form (undated), used by CESA conventions.

knitting, quilts, afghans.

■ **Athletics (male)**

Track : 100m (200m, 400m) dash, 800m (1600m) run, 400m (1600m) relay.

Field events : High jump, long jump, shot-put, discus, soccer kick, pentathlon, table tennis, physical fitness, basketball, archery (freestyle, instinctive).

■ **Athletics (female)**

Volleyball, table tennis, archery (freestyle, instinctive).

■ **Drill / guard / parade**

Drill team, colour guard, parade entry.

■ **Music**

Vocal : Solo (male and female), duet (male, female and mixed), trio (male, female and mixed), quartet (male, female and mixed), ensemble, choir.

Instrumental : Solo (piano, organ, woodwind, plucked string, bow string, brass, miscellaneous), duet, trio, instrumental quartet, instrumental ensemble, handbell choir, marching band, concert band, musical composition (non-performance).

■ **Persuasive speech**

Oral argument, oratory, dramatic monologue, expressive reading, 'famous' speech, poetry recitation, preaching.

■ **Dramatics**

One-act play or skit, illustrative storytelling, puppets or marionettes, ventriloquism, interpretation for the deaf, radio programme (non-performance).

6.3.10 TEACHER CONVENTIONS

Teacher Conventions have been arranged by ACE, but CESA staff have always been invited to attend. During these conventions, international speakers and ACE staff are usually invited to address the delegates.

Teachers' Forums are arranged annually by CESA and attended by many teachers. During these forums an international Christian educator usually addresses teachers on a particular theme. Various workshops are also offered during the course of such a forum.

SUMMARY

The research design, procedures and results of the two questionnaires, distributed to CESA schools in 1990 and 1992, were discussed in this chapter.

Results were summarized by grouping related items into the following 11 categories: Curriculum and the use of PACEs, admission, numbers (schools, pupils, staff), attributes of pupils and parents, attributes of principals and teachers, management or leadership, administration, facilities, extra-mural activities and Student Conventions, biographical information of respondents and finally, geographical information of schools.

Various **tables** and **graphical representations** were used to present the analysed results.

Certain features, not dealt with extensively in either of the empirical investigations, were included in a **global profile of CESA schools** presented in the last part of this chapter♣

EVALUATIONS, FINDINGS AND RECOMMENDATIONS

*The problem with most Christian pedagogy ... is that its primary purpose is information rather than transformation
(Carr 1986:24).*

INTRODUCTION

The **problem** addressed by this dissertation is that of sound Christian education. The **focus** of this study was the development of criteria for assessing sound Christian education. The **context** within which the above was investigated was a group of South African evangelical private schools, CESA.

The main **hypothesis** stated in chapter 1, was that CESA schools contribute towards sound Christian education in South Africa. Two **sub-hypotheses** were formulated. *Firstly*, that CESA schools provide education which is **Christ-centred** and *secondly*, that they provide education which is **educationally sound**.

Some of the **questions** which were answered during the course of the dissertation were :

- Which factors should be regarded as prerequisites for Christian (Christ-centred) education?
- Which factors should be regarded as prerequisites for sound education?
- Which criteria can be used to assess the degree of excellence of a Christian education programme?
- Can the set of SAPPAB criteria also be used as a standard of excellence for Christian schooling? ¹

In chapter 2 a philosophical framework was constructed within which sound Christian education was defined. In chapter 3 a set of six criteria for assessing excellence in Christian education, was developed. Chapters 4 and 5 concentrated on CESA, a group of evangelical private Christian schools. In chapter 4 the ACE programme was discussed, as background to chapter 5 in which the origin and development of CESA were explored. The results of two empirical studies conducted amongst CESA schools were reported in chapter 6 and will be used in this chapter to evaluate these schools.

Having investigated CESA from various angles in previous chapters, this chapter addresses the final question : Are CESA schools contributing towards sound Christian education in South Africa?

Chapter 7 includes evaluations regarding ACE and CESA, findings regarding ACE, CESA and Christian education in South Africa in general, and various recommendations for Christian education, education in general, the newly appointed Government of National Unity and future research.

7.1 EVALUATIONS

Evaluations in this chapter include the following :

- The ACE programme

¹ SAPPAB refers to spiritual, academic, physical, practical, administrative and balance. See § 3.2.

- **CESA as an organization**
- **Individual CESA schools.**

Because most CESA schools started off as ACE schools and followed the complete ACE programme until 1989, the inclusion of an evaluation of the ACE programme is appropriate whenever CESA is evaluated.

7.1.1 EVALUATION OF THE ACE PROGRAMME

7.1.1.1 Sources of data

The following were used as sources of data to evaluate the ACE programme :

- **ACE material :**
The ACE curriculum, various PACEs (Training, Mathematics), ACE manuals, audio-tapes, promotional printed material, a promotional slide show and ACE computer software
- **Literature about ACE :**
Articles, dissertations and theses on ACE
- **Information obtained during interviews :**
Interviews conducted with principals and staff members of ACE schools
- **Information obtained during ethnographic research :**
Visits to ACE schools, the ACE warehouse in Glenashley, attendance of Pastors' and principals' meetings, teachers' forums, Student and Educators' Conventions.

In order to evaluate the ACE programme, its strengths and weaknesses will first be identified. Thereafter, the SAPPAB criteria will be applied to evaluate the programme globally.

7.1.1.2 Strengths of ACE

The following strengths of the ACE programme have been identified :

a) God-centred (multi-denominational) approach and content

(Refer to § 4.3.1, § 4.3.2.2, § 4.4.3.13 and § 4.4.3.14)

- The curriculum is based upon a **God-centred philosophy** and the **Word of God**. ACE's strength lies in its built-in training in godliness and individual accountability.
- Despite criticism about true integration of faith and learning and the inculcation of a fundamentalist view of life, Bramble (1984:164) commends the elementary levels of ACE as follows :

A.C.E. has been thorough in grounding students in the Christian faith and outlook on the world in the first two years of school.

- In the elementary levels, **Christian character traits** are sequenced in cartoon and motivational form throughout each PACE.
- ACE is **multi-denominational** in its outreach (ACE 1987c:IV-13).

b) Pre-packaged curriculum

(Refer to § 4.4)

- The pre-packaged curriculum enables **small schools** to operate without having qualified teachers for each subject. This makes the ACE programme ideal for small schools in rural areas in South Africa. ²
- The curriculum is being **revised continually**. ACE invested more than twenty million dollar in its third (1977) edition (ACE 1987c:IV-8).
- The ACE curriculum has contributed significantly towards the **growth** of the Christian school movement internationally (ACE 1987c:IV-7).

² See also cost as a weakness in § 7.1.1.3i.

c) Individualized learning

(Refer to § 4.3.2.2, § 4.4.3.1, § 4.4.3.2 and § 4.4.3.8)

- ACE PACEs allow each pupil to progress at his/her own rate. The brighter pupils move faster, while the less bright ones take longer to complete their PACEs.
- Pupils are not placed in standards according to their age groups, but their capabilities are diagnosed by means of diagnostic tests which determine their PACE entrance levels.
- Staff members daily monitor the goals that pupils set for themselves to ensure pupils' progress.
- Because of the individualized nature of the programme, learning gaps which pupils may have are identified and usually eliminated.

d) Availability of ACE tools and services

(Refer to § 4.4.1, § 4.4.3.7, § 4.4.3.10 and § 4.4.3.15)

- The ACE programme includes various tools, such as training materials (films and tapes) and various manuals providing information regarding administration, furniture, procedures and athletics, Student Convention guidelines, the ABC's of ACE (learning-to-read) programme, the Preschool (with Ace and Christi) programme and the Accelerator.
- Services provided by ACE include a school orientation programme, staff and administrative training, Educators' and Student Conventions, administrators' seminars, school assistance visits and a comprehensive warehouse supply.
- Courses are available on computer in subjects, such as Biology and Mathematics.
- Administrative procedures and functions within the ACE programme have indeed been refined to a very fine art.

e) ACE results

(Refer to § 4.1.2, § 4.3.2.2 and § 4.4.3.5)

- If ACE did not achieve any positive results, ACE schools would not have increased to such an extent worldwide.
- ACE believes the **academic achievement** of its pupils to be one of its greatest strengths. In the USA, the **California Achievement Test (CAT)** was used to assess ACE pupils in 1977. Mathematics pupils 'averaged out at the top achievable grade' on the CAT (ACE 1987c:IV-17).

7.1.1.3 Weaknesses of ACE

The following weaknesses of the ACE programme have been identified :

a) Aspects of ACE philosophy not Bible-based

- In § 4.4.3.14 it has been pointed out that certain Scripture verses used in some of the Mathematics PACEs had **no resemblance** to the content of the PACE, which indicated a mere 'tagging on' of verses. Bramble (1984:v,164) confirms that **real integration** of faith and learning is not taking place, especially at the higher, more complex, levels of the ACE programme.
- Certain aspects of the **philosophy of education and methodology** of ACE are not **Bible-based**. One such an example is the 'five laws of learning' which form the pillars of the ACE educational programme.³ These laws are promoted as biblical, but are in fact the product of **behaviourism** and a humanistic approach to education (Bramble 1984:v).

b) Lack of socialization and interaction opportunities

(Refer to § 4.4.3.8 and § 4.4.3.9)

- ACE pupils sit in their cubicles most of the time, working through PACEs on

³ See § 4.3.2.3 for the 'five laws of the learner'.

their own.

- Because of the individualized nature of PACE learning, pupils only **interact** with each other during breaks, meal times, group Bible studies, Physical Education and certain 'lecture' classes, such as music. Because the **individualized** learning situations are not complemented by group and other socializing opportunities, pupils do not learn to interact socially. ⁴ Howard, founder of ACE, defends the lack of socialization and pupil interaction opportunities by arguing that such opportunities do not necessarily add to learning. He (1985:32) believes that pupil interaction only adds interest and that the learning of truth and facts comes from the teacher and the textbook. Howard's thinking, however, is diametrically opposed to the **constructivist paradigm**, which encourages interaction between pupils to facilitate learning. ⁵
- The value of discussion amongst pupils is **underestimated**. Pupils need to be informed, as well as practice how to think, express themselves and act in a Christian way.

c) Lack of writing, oral and listening skills development

(Refer to § 4.4.3.9 and § 4.4.4.2)

- The ACE method of individualized learning focuses on **learning by reading the printed material**. It allows very few opportunities to develop pupils' **writing and oral skills**. Pupils have no need to learn to listen attentively to a teacher (compare traditional classroom teaching) and, therefore, may not acquire proper **listening skills**.
- As most of their answers are fill-in-the-blank type of questions, pupils do not learn to express their thoughts in **writing or orally** (compare discussion in a group situation).

⁴ See factors of balance (criterion 6) in § 3.2.6.2.

⁵ The **constructivistic approach** contends that pupils learn by constructing their own frameworks for understanding and knowledge. Social interaction and verbal communication between peers play a significant role in this approach.

- d) **Lack of development of creative, critical thinking and problem-solving skills** (Refer to § 3.2.2.3a, § 3.2.4.1, § 3.2.6.3d and § 4.4.3.5)
- **Evaluation in the ACE programme consists merely of assessing intellectual knowledge.** There is no assessment of higher intellectual processes, such as understanding, analysis and synthesis. In most cases, tests contain only multiple-choice and matching questions, fill-in-the-blank and true/false questions and one-word answers. Such evaluation methods promote rote learning and memorization and often do not encourage critical thinking skills. (Compare Bramble 1984:iv.)
 - **The neglect of the development of the critical faculties, the inquiring mind and independent judgement of ACE pupils is one of the greatest weaknesses in the ACE programme.**⁶ Filling in answers in open spaces in PACEs does not always allow pupils to think for themselves and teach them how to solve problems. ACE's fact-orientated approach may be good for mastery of basic skills, but it does not contribute towards the development of critical thought and independent judgement (Bramble 1984:v ; Fleming & Hunt 1987:523).⁷
 - **Despite the fact that the third (1977) edition of the ACE curriculum does attempt to make the child more of a 'thoughtful', thinking or 'reflective' person than previous editions, still**

there is no evidence of full scale development of the child's critical faculties in the sense that he is being taught to ask questions and evaluate data. The approach is still very much that of presenting information to be absorbed and stored in the child's mind, of teaching Christian attitudes and values to be assimilated, and of showing proper Christian behaviour to be emulated by the child in his daily life (Bramble 1984:160).

- **Very little creativity and freedom of expression have been observed in senior standards.**⁸

⁶ Although the Bible is authoritative and to be accepted in humility, it also encourages man to reason and develop his critical thinking skills. Compare Is 1:18 and 1 Cor 14:20,29 in this regard. Education should assist pupils to become rational, thinking, decision-making persons, able to make wise choices based on the principles of God's truth. The pupil has to develop a Christian mind - a mind in subjection to Christ, not an autonomous mind (Bramble 1984:30).

⁷ Compare Appleby's (1989:66) criticism of the educational methods commonly used amongst fundamentalists.

⁸ See factors of balance in § 3.2.6.2.

e) **Teacherless system of education**

(Refer to § 4.4.3.1, § 4.4.3.4, § 4.4.3.9, § 4.4.3.10)

- Parsons (1987:66) points out that ACE's one-on-one approach is not between pupil and teacher (a la Socrates), but between a pupil and a 'series of consumable workbooks'. Although supervisors and monitors do interact with pupils on a one-on-one basis, the allegation made by Parsons can not be totally ignored. PACEs play a more important role in the ACE learning process than the teacher.
- Particularly in secondary level subjects, such as Mathematics and Science, certain sections are complex and require teachers with specialist subject expertise. The all-purpose supervisor is usually a nonspecialist and not able to assist senior pupils with their problems in these subjects.⁹
- At a question-and-answer session for pastors and supervisors, representing sixty churches in the USA and Canada, ACE Vice President, Bridges, was asked to explain ACE's teacherless philosophy. The question put to him was : 'If Jesus taught by the lecture method, why not use it in schools?' Bridges (quoted by Parsons 1987:75) replied as follows :

Christ taught principles, not academics. There's some merit in conventional teaching, if students with the same mentality are having the same problems at the same time. Chances are, though, this won't be the case. The conventional class teaches only to the average student.

Bridges' reply is not convincing. The Master Teacher, Jesus, taught his disciples by using real life situations and through the example of his servant life. Although modern technology makes possible new educational methods, the teacher (and the example of his life) is significant in the process of learning. The criterion of **balance** points out the weakness of ACE in this regard.¹⁰ ACE only provides for individualized learning methods (without teacher instruction) and makes no provision for teacher instruction which could

⁹ The fact that many supervisors are non-specialists may provide some justification for the prescriptive nature of the ACE programme (see § 7.1.1.3 g).

¹⁰ See § 3.2.6.3 for **balance** in the classroom and curriculum.

supplement individualized instruction.

f) Individualized, but not personalized

(Refer to § 3.2.6.3d, § 4.4.3.8 and § 7.1.1.2d)

- ACE claims that its key feature is its individualized curriculum which enables pupils to move ahead at their own rate. Yet, **no attempt** is made to individualize (or to use Van Brummelen's terminology : to **personalize**) the content (or scope) or the approach to learning of the curriculum. In other words, there is **no variation** in learning content, method or approach. ACE's programmed-learning approach **forces** pupils with different abilities into the **same content and methodology mould**, whether suitable for them or not. Because **no personalized instruction** is offered, ACE fails to meet the personal learning needs of the majority of pupils.

- Individualized teaching through programmed packages such as the ACE programme may be effective for learning basic concepts and skills,

but this **deterministic, behavioristic** view of the learner does not necessarily meet the learning needs of the person, nor does *its exclusive use* prepare pupils to live in community (Van Brummelen 1988:80).

g) Too much conformity and control (over pupils, teachers, procedures and curriculum) ¹¹

(Refer to § 4.2.3, § 4.4.3.4 and § 5.2.1.2)

- Parents of pupils are not given sufficient say in ACE schools. Particularly during the first year of the existence of an ACE school, the pastor of a church is given too much authority and parents are given too little authority in the operation of the new ACE school.
- ACE categorically states that it respects local autonomy of schools, yet firmly and autocratically controls every significant aspect of the local school (Bramble 1984:57). This is a contradiction in ACE policy.

¹¹ ACE may regard uniformity within their programme as a **strength**. Through uniform procedures ACE is able to produce good results, even with non-professional staff.

- ACE tends to be too prescriptive and places too great an emphasis on conformity.

Control is the most dominant feature of the organization and this is seen in the parent organization (A.C.E. Inc.), in the school structure and in its curriculum. A.C.E. is fundamental and authoritarian and insists on everything being done its way (Bramble 1984:67).

- Parsons (1987:29) confirms that conformity is too strong when he quotes a Mississippi school principal, complaining about ACE's 'push for conformity' :

Sometimes I think the A.C.E. program is trying to turn out automatons.

Instead of being persuaded by appealing to their reason, ACE pupils and staff seem to be coerced and compelled to confirm. Hill (1987:58) refers to such persuasion as 'voluntarism'.¹²

- Because of the conformity and strict control, qualified teachers have little opportunity to be creative in their teaching. Rose (1988:154) comments :

While they [teachers - MN] monitor quality control, they have no hand in defining it. Rather than being creators of curriculum, they are executors of procedures defined by people they have never met.

ACE's disregard for the professionalism of trained teachers is further illustrated by the below-mentioned quotation that appeared as a note to pastors of ACE schools in ACE manuals :

Some experienced educators feel that they have the ability to make exceptions to the rules and alter procedures. Weaknesses always show up in their programs. It will be necessary from the beginning for you to impress upon all personnel in your staff meetings that the program will work successfully only if it is followed to the letter (Supervisor's Manual 1976:30, quoted by Bramble 1984:56 ; ACE 1984b:1).

- The rigidity, lack of freedom and 'push for conformity' within the ACE

¹² Voluntarism is described by Hill (1987:58) as 'modelling authentically the life-style you are preaching, and choosing freely to embrace the values commended to you.' It involves *acting on* your beliefs, not merely being tested on them. It is in voluntary settings that passive learning flowers into personal creativity, leadership, and moral responsibility.

curriculum and procedures are in stark contrast to both the individualized nature of its instruction and the freedom which is to be experienced in Jesus Christ.¹³ Of course, some structure will always be necessary, because where there are no limitations, there can also be no true freedom. Yet, the level of control stifles and discourages creativity and originality inside and outside the classroom.¹⁴

- There are also critics (Tonkin 1986:20) who accuse ACE of religious and political indoctrination. These accusations should, however, be interpreted in the light of the philosophies of life of these authors.¹⁵ Although control in schools may be too strict, political indoctrination still has to be proven. On the point of religious indoctrination : Christian education will always seem like 'religious indoctrination' to an unbeliever. But Jesus commanded believers to 'indoctrinate' all men with the gospel of Christ (Matt 28:19).

h) Too American

(Refer to § 4.1.2 and § 5.2.2.2)

- The ACE PACEs are very American. All ACE material have originally been written for American schools. The approach, content, language and idiom of the curriculum are American. This American 'bias', with its allegiance to the American flag and American patriotism, is evident in all PACEs.
- Adjustments to PACE material are necessary in order for it to be suitable for use in South African schools. These include adjustments regarding measurements. For example, the American 'miles and yards' does not correspond to the metric system used in South Africa. Examples used in study material pertain to the American culture and environment and are not always suitable in South African context.
- In certain subjects (such as History, Economics and Afrikaans), the American

¹³ The phrase 'push for conformity' was used by a Mississippi principal, quoted by Parsons (1987:29).

¹⁴ See factors of balance, § 3.2.6.3d.

¹⁵ Tonkin clearly does not have a biblical philosophy of education, as he (1986:20) believes that 'a free society ... must respect the rights of pupils to make their own value judgements and to choose their own interpretations of experience.' Such a statement is characteristic of a situational ethics approach (compare § 2.1.3.4b), and is incompatible to a biblical world and life view.

content of the PACEs could not be used (or did not exist) at all for the South African situation.

i) Cost of material

- The cost of ACE material is relatively **high**. At an average cost of a **R6** per **PACE**, the total number of PACEs per year (144) would cost a pupil approximately **R864** (McQueen, 1994).
- **Disadvantaged communities** (who are usually those without qualified teachers and, therefore, in dire need of proper curriculum materials) are not able to afford the ACE curriculum material. The cost of PACEs are in addition to the school fees which have to be paid. More affluent communities do not have the same problem.

j) Limited value of ACE curriculum

- Although Howard (1985:32) claims that the ACE curriculum is complete, teachers (Nordquist 1992, interview) and educationalists (Bramble 1984:v) feel that using only the ACE curriculum is not sufficient. The ACE curriculum provides an excellent core, but it **should be supplemented** by additional material.
- Because ACE has a very specific educational goal in mind (namely to produce graduates who will go out to reach the world for Christ and produce a revival), the **usefulness** of the curriculum is not as great as it might have been otherwise. Bramble (1984:176) points out that, if the ACE system results in a higher percentage of pupils presenting themselves for full-time **Christian ministry**, it is to ACE's credit. But if this occurs **at the expense** of not providing for those, who do not wish to go into full-time service, with the knowledge and skills required for **other areas** of life, it is not to ACE's credit.
- Although the ACE package may be ideal for small rural schools without sufficiently qualified staff, the cost of the material places the system **beyond the reach** of less affluent communities. (Compare § 7.1.1.3i.)

k) Contradiction : Loyalty to country versus civil disobedience

- The ACE curriculum teaches patriotism, yet various ACE principals (particularly in the USA), refused to obey the state (Parsons 1987:153). ¹⁶ Loyalty to one's country is emphasized in ACE curriculum material and the American flag appears on every PACE, yet civil disobedience seems to be prevalent amongst American ACE schools. ¹⁷ What is being 'preached' in ACE study material, is not always being practised in reality.

The above-mentioned strengths and weaknesses of ACE are also applicable to the South African context, because various CESA schools were still using the ACE programme in 1993.

7.1.1.5 Global assessment of ACE programme, by means of the SAPPAB criteria ¹⁸

The SAPPAB criteria were developed to assess the quality and effectiveness of Christian education. In the light of the above-mentioned strengths and weaknesses, the ACE programme will now be assessed by rating each of its six areas of excellence (spiritual, academic, physical, practical, administrative and balance). A brief motivation will be given for each rating, after which an overview of the global assessment of the ACE programme is presented in tabular form in Table 7.1 at the end of this section.

a) Spiritual excellence

Rating : 4

¹⁶ Parsons (1987:141) mentions various examples of civil disobedience. For example, in 1977 the Faith Baptist Church in Nebraska started an ACE school without state approval. A Nebraska court ordered the school closed and the US Supreme Court declined to review the case. Nevertheless, the school remained open. In South Africa, certain ACE schools were also told that their registrations were suspended in 1989 and that they were not allowed to continue their operation. Eventually these cases were resolved through negotiations outside of the courts.

¹⁷ In ACE schools in the USA, pupils have to pledge allegiance to the American flag at the start of each school day. Instead of creating respect for national symbols and a love for their country, 'rituals' which are overdone may have the opposite than desired effect on pupils. National values are placed on the same level as God. (Compare § 1.1.2.)

¹⁸ Global assessment implies that no individual *assessment factors* were used to assess each criterion. Areas of excellence were rated globally on the basis of the strengths and weaknesses (§ 7.1.1.2 and § 7.1.1.3). Individual CESA schools will not be assessed globally, but individually. See § 3.1.6.4 and § 7.1.3.5.

There is no doubt that the ACE programme is one of the most comprehensive Christian educational packages. Concerning 'spiritual excellence' it has been rated as **above average (4)**. Its philosophy of education, however, displays aspects which are not always biblical.¹⁹ For instance, instances have been identified in which Bible verses have been 'tagged on' to curriculum material without any significant relationship between the Scripture and the content.²⁰

b) Academic excellence

Rating : 3

The pre-primary and primary school phases of the ACE programme have a high academic standard. An average grade (3) has been awarded, due to the fact that pupils in the secondary phases are not always afforded sufficient opportunities to develop their cognitive abilities. The individualized nature of PACEs does not allow sufficient development of **problem solving and critical thinking skills**, necessary for intellectual maturity.²¹ A **lack of variation** and differentiation in approach, methodology and learning content (particularly in senior standards) contributed to an average rating.²² The pre-packaged curriculum of ACE does not necessitate highly qualified teachers. This, however, results in some ACE teachers being **less qualified** than teachers at non-ACE schools.

c) Physical excellence

Rating : 4

Ample opportunities are afforded ACE pupils to compete against each other in athletics and other sport activities and events at regional, national and international **Student Conventions** each year. The level of expertise regarding **coaching** and physical training in some ACE schools could be improved on. More could also be done

¹⁹ See § 7.1.1.3a for ACE weaknesses.

²⁰ Compare **spiritual assessment factors**, such as a Bible-based philosophy of education, Christ-centred methodology (§ 3.2.1.3). See also § 4.4.3.14 for Scripture 'tagged on' to content.

²¹ Compare **academic assessment factors**, such as intellectual growth and maturity of pupils, qualifications of teachers and variation in teaching methods (§ 3.2.2.2).

²² See portfolio for **academic assessment factors** (§ 3.2.2.2).

regarding the inclusion of subjects dealing with the body and its physical development and care within the ACE curriculum.²³ Due to a shortage of funds, many ACE schools in South Africa do not have their own sport facilities and have to arrange access to such facilities elsewhere. In the light of the above, a rating of above average (4) has been awarded.

d) Practical excellence

Rating : 3

An average grade (3) has been awarded for this area of excellence. Not enough attention is given to equip ACE pupils with practical lifeskills, vocational, technical and technological training. The ACE curriculum does not prepare pupils adequately to cope with everyday problems, such as handling of stress, interpersonal relationships, basic technical know-how and simple maintenance in and around the home.²⁴

e) Administrative excellence

Rating : 5

Administratively, the ACE programme is rated as excellent (5). The administrative programme for ACE schools has been developed into a very sophisticated and scientifically managed package. Administrators of schools (usually a pastor or principal) have to undergo in-depth training and are then supported by various well-designed, well-proven administrative manuals.²⁵ The set of ACE manuals enables even a person who has never managed a school before, to effectively administrate and organize an ACE school. ACE's successful administration could perhaps be ascribed to the fact that it operates as a profit-making business.

²³ See portfolio for physical assessment factors (§ 3.2.3.2).

²⁴ After presenting a summary of the principles of education found in Deuteronomy, Bramble (1984:17) concludes that for education to be biblical, it should address all areas of life. The book Deuteronomy covers every aspect of life in society: the national, community and private life. It deals with the treatment of slaves, the poor and one's brother (15:12-18), the judicial system (16:18-20), government (17:14-20), warfare (7:1-26, 20:1-20), marriage (22:13-30), inheritance rights (21:15-17), economics (14:22-29, 15:1-11) and diet (14:1-21). See also portfolio for practical assessment factors (§ 3.2.4.2).

²⁵ See § 4.4.3.10 for details of the various ACE manuals available.

f) **Balance**

Rating : 2

The ACE programme has performed well in most of the six areas of excellence, defined in chapter 3. Yet, the degree of balance obtained, particularly in curriculum and classroom aspects, has been assessed as **below average (2)**. The ACE programme offers **no variation** in its learning approach or methodology. It only concentrates on individualized instruction and **neglects group activities** and learning opportunities through social interaction. Strict procedures and firm discipline are **not** counter-balanced by **creativity** in classroom approach and methodology. Rote learning needs to be complemented by the acquisition of **problem-solving** and critical thinking skills.²⁶

To summarize, a combined version of the six criteria assessed above is given in the table below.

Table 7.1 : Global assessment of the ACE programme

CRITERION	RATING (1 = poor, 5 = excellent)				
	1	2	3	4	5
S(piritual)				X	
A(cademic)			X		
P(hysical)				X	
P(ractical)			X		
A(dministrative)					X
B(alance)		X			

²⁶ See portfolio of factors of balance (§ 3.2.6.2).

7.1.2 EVALUATION OF CESA AS AN ORGANIZATION

7.1.2.1 Sources of data

The following sources of data were referred to in the evaluation of CESA as an organization :

- **Information obtained from interviews :**
Interviews conducted with founder members, co-ordinators, board members, principals, staff members and parents of CESA schools
- **Minutes of CESA (and CESAT) meetings :**
Pastors' and principals' meetings, CESA board meetings
- **Information obtained from ethnographic research :**
Visits to CESA schools, National Office (Glenashley), parents' evenings at schools, teachers' forums and regional Student Conventions
- **Results of empirical studies :**
Two surveys conducted amongst CESA schools in 1990 and 1992 of which methodology and results were presented in chapter 6.

For the purpose of this chapter, it is important to understand the following :



The organization CESA (as a whole) will be evaluated in this section. This evaluation is based on a global view of CESA schools, obtained from the surveys conducted amongst these schools.²⁷ Individual CESA schools, however, will be evaluated separately from the organization in the next section.

²⁷ Because some evaluations in this chapter are based upon impressions gained from the ethnographic research and from a global view (obtained from all the sources mentioned above), it will not always be possible to give references for all statements made.

On the grounds of the above-mentioned sources of data, certain **strengths and weaknesses** of **CESA** as an organization have been identified. These will now be presented, after which the SAPPAB criteria will be used to **assess** the organization in its entirety. One has to keep in mind that CESA underwent various changes during the past decade.²⁸ These changes complicate the identification of strengths and weaknesses : A strength in one phase may well become a weakness in another phase, and vice versa.

7.1.2.2 Strengths of CESA

The following strengths have been identified throughout CESA's history :

a) Bible-based and Christ-centred

(Refer to § 6.3.1 and § 6.3.2.1)

- The Bible plays a significant role in all CESA schools and most of the schools' activities are Christ-centred.
- Although many CESA schools make use of secular textbooks, the subjects are viewed and presented from a biblical perspective. Christian teachers assist pupils in interpreting secular content within the framework of God's Word.
- Pupils are encouraged to have a living relationship with Jesus Christ and religion is not merely a formality.
- Most of the activities at CESA schools are Christ-centred.
- CESA schools see discipleship of pupils, via the medium of the curricula, as the prime objective of all education.
- CESA schools emphasize Christian character building to a large extent.

b) Commitment and service of Christian staff

(Refer to § 2.2.2.2 and § 6.2.5)

- Most staff members of CESA schools are born again, Spirit-filled Christians.

²⁸ Refer to the four phases in the life cycle of CESA (§ 5.2).

- Most CESA teachers were prepared to work for a remuneration much lower than the remuneration received by public school teachers. In some schools teachers were prepared to serve their pupils, without receiving any salary at all.
- Very few of CESA's office bearers ever received any form of remuneration for their labour. Despite having full workloads and being principals of schools, they were prepared to serve on various CESA committees.

c) Atmosphere of love and acceptance

(Refer to § 2.2.2.5)

- In all the CESA schools visited, an atmosphere of love and acceptance amongst pupils and staff was prevalent. Pupils and staff respected each other.
- The uniqueness of each pupil was acknowledged. Different abilities and gifts were recognized, appreciated and developed.
- Pupils appeared to be happy and relaxed.

d) Congruency between home, school and church

(Refer to § 2.2.2.4)

- The parents of CESA pupils, CESA teachers and spiritual leaders at the church all represent the same world and life view. Such congruency between the home, school and church promotes a stable learning environment for the child in which there are few conflicting philosophies and learning can be more effective.
- In CESA schools, parents, teachers and the church have a common goal for education : to teach the child to know, love, enjoy, follow and serve the Lord Jesus Christ.

e) Parental involvement

(Refer to § 2.2.2.6, § 2.2.4 and § 6.2.2)

- Most CESA schools do not accept pupils into their schools, without their parents signing an agreement in which they assume primary responsibility for

the education of their child (of course, in collaboration with the teachers).

For example, if a pupil misbehaves, parents are informed at a very early stage and called in, if necessary. Parents are expected to share the responsibility for disciplining their child.

- Lately (1993), most CESA schools view parents as major role players in the functioning of CESA schools. They expect parents to play an active part in the activities of the school.²⁹ This may include involvement in prayer support, school management, maintenance, fund raising, sport and cultural events.

f) Continued training of staff members
(Refer to § 6.2.5.1)

- Each year CESA organizes a **Teachers' Forum**, during which teachers receive input from (usually international) Christian educationalists or educators. Various **practical workshops** and teacher training opportunities are presented at these forums.
- **Training opportunities** (for instance management training) are provided for principals and pastors at regional CESA meetings.

g) Commitment towards academic excellence
(Refer to § 5.2.1.3, § 5.2.2.1c and § 5.2.3.3)

- A **CESA Educators' Board** was appointed whose members were responsible for the development of the **curriculum** and its correlation with national core curricula.
- **South African PACEs** were developed and published in subjects such as Afrikaans, History and Mathematics.
- **Standard 10** pupils at CESA schools write **accredited matriculation examinations**, such as the National Senior Certificate.

²⁹ This increased level of parental involvement in CESA schools in the 1990's indicates a **change away** from the strict control of the pastor, which was evident in **ACE schools** in the 1980's.

h) Perseverance and dedication of pioneers

(Refer to § 5.1)

- The fact that nearly all of the original Transvaal pioneers of CESA schools are still involved in Christian education speaks of their perseverance. Despite times of serious difficulties within the CESA leadership, these pioneers continued to faithfully serve their respective communities by leading as principal or pastor of their schools. ³⁰
- Many sacrificed successful careers, financial and other comforts, in order to fulfil their vision for true Christian education in South Africa. ³¹

i) Resilience (adjusting methodology)

(Refer to § 5.2.3.1 and § 5.2.3.2)

- After intervention by government in 1989, CESA schools managed to recover remarkably from the major adjustments most of them had to make. ³² Because the ACE curriculum was not approved by education authorities, many CESA schools had to implement drastic changes to both their curricula and their instructional approaches. These adjustments led to three different trends of methodology within CESA schools. ³³

j) Co-ordinating activities

(Refer to § 5.2.1.3 and § 5.2.3.3)

- Christian private schools in South Africa were in need of an umbrella body which could provide co-ordination between schools, government representation, protection and administrative, academic and spiritual support for schools. CESA originally came into being for the above-mentioned purposes.
- It hasn't been successful in co-ordinating all of these aspects, but despite

³⁰ See § 5.2.2.1 for leadership crisis.

³¹ See example of Sparrow (§ 5.1.1.1).

³² See § 5.2.2.2 for government intervention.

³³ See § 5.2.3.1 for three trends.

leadership problems within the organization, CESA continued to successfully co-ordinate sporting and cultural competitions between CESA schools in the various regions since 1989. Each year CESA organized junior and senior Student Conventions on regional and national level.³⁴

7.1.2.3 Weaknesses of CESA

The following weaknesses of CESA as an organization have been identified :

a) **Administration : CESA National Office**

(Refer to § 5.2.3.3, § 5.2.4.1 and § 6.1.3.2)

- Various CESA schools experienced problems regarding the efficiency of administration of the CESA National Office.
- Financial accountability (on national level) was not optimal at all times.
- A shortage of administrative staff, caused by a lack of funds, led to ineffective administration.
- Divided loyalties of the Executive Director of CESA, responsible for management of both CESA (a non-profit making association) and ACE(SA) (a profit-making organization), led to ineffective administration.
- Problems persisted, despite various attempts to correct them.

b) **Communication : CESA National Office**

(Refer to § 5.2.3.3 and § 6.1.3.2)

- Various CESA schools complained about a lack of effective and open communication with the CESA National Office.
- The researcher also experienced a lack of co-operation from the National Office.³⁵

³⁴ An interesting observation has been made regarding the responsibility for organizing the Student Conventions (which actually are ACE conventions) : CESA pupils are allowed to participate in regional and national conventions, but only pupils from schools registered with ACE are allowed to participate in the international ACE Student Conventions each year. Yet, CESA (and not ACE(SA)) organizes these conventions each year.

³⁵ See § 1.6.3.2.

- **Transparency**, which should characterize all Christian relationships, was not always prevalent in the relationship between CESA schools and the National Office.

c) Management problems

(Refer to § 5.2.2.1 and § 5.2.4.1)

- The inability of CESA leadership to resolve their internal problems resulted in a **lack of vision, purpose, direction and unity** within CESA.
- CESA leadership allowed the **appointment of a leader** which did not represent the schools.³⁶ The leadership was **unable to resolve their leadership problems**.
- CESA was not run according to business principles. The characteristics of good management were not evident in the organization's operation. There was a **lack of planning, budgeting, organization, motivation (encouragement) and control (feedback)**.

d) Remuneration of staff

(Refer to § 6.2.5.2 and § 6.3.7.2)

- The remuneration of CESA teachers, principals and staff members are, in most cases, **far below** the salaries of staff in government schools. CESA staff do not receive fair remuneration.

e) Isolation : Too little exposure to and interaction with non-CESA schools (pupils and teachers) (Refer to § 3.2.2.3a and § 6.3)

- CESA schools need more **outside exposure in sport, cultural and social events**. Most CESA schools only compete with other CESA schools in sport and cultural events. Hardly any opportunities are created where CESA pupils can interact

³⁶ On the one hand, CESA leaders desired to cooperate and submit to the appointed CESA leadership. On the other hand, the harsh realities of an autocratic leadership style were unacceptable to most of them. See recommendation on the importance of consultation when appointing leaders in § 7.3.1.5c.

with and compete against pupils of local non-CESA schools.

- Few CESA schools participate in outside regional and national educational events, such as the Mathematics Olympiads, Science Expo's, and so forth. CESA pupils need more outside exposure in the academic field.
- Because many CESA schools only have one teacher per subject, teachers (particularly those in the secondary phase) often feel isolated from professional and subject interaction with other teachers. They don't have colleagues nearby with whom they can discuss particular subject problems they may experience.

7.1.2.4 Global assessment of CESA as an organization, by means of the SAPPAB criteria ³⁷

In the light of the above-mentioned strengths and weaknesses, CESA as an organization will now be assessed by rating each of its six areas of excellence (spiritual, academic, physical, practical, administrative and balance) globally. A brief motivation will be given for each rating, after which an overview of the global assessment of the organization is presented in tabular form in Table 7.2 at the end of this section.

a) Spiritual excellence

Rating : 4

Although the spiritual aspects of any Christian organization should rate far above average, the spiritual aspects of CESA as an organization as a whole has been rated as above average (4). ³⁸ The reason for this rating is the inability of CESA's leadership to resolve its internal problems.

Because of a lack of transparency, accountability and submission to each other (biblical principles to be followed by any Christian management), and an inability to resolve conflict according to biblical principles (compare Matt 18:15-17), management

³⁷ See global assessment, discussed in footnote 18, § 7.1.1.5.

³⁸ If the spiritual excellence of CESA schools (and not the organization as a whole) had to be considered, the rating for this criterion would be excellent (instead of above average).

was not able to resolve its problems.³⁹ Irreparable damage was done to CESA as an organization, because of the continued disunity amongst its leaders.

In the opinion of the researcher, the above-mentioned problems arose because of the inappropriate appointment of leaders. The issue of the appointment of a leader by a 'senior outsider' has already been criticized in § 5.2.2.1. If the persons involved had been consulted before any appointments were made, many problems would have been avoided and it would have been in line with biblical principles. A recommendation in this regard is made in § 7.3.1.1.

b) Academic excellence

Rating : 3

The degree of excellence attained in the area of academic development is rated as average (3).⁴⁰ Particularly in smaller schools, CESA teachers are not all sufficiently qualified. Many CESA teachers are not involved in any professional and academic associations. Because of a lack of funds, many CESA schools can not afford to have facilities which would assist pupils in broadening their knowledge. Smaller schools do not all have laboratories, media centres or additional teaching aids, such as computers.⁴¹ Methodology has become more balanced since 1989, because many CESA schools started to use a variety of instructional methods such as traditional classroom teaching, individualized instruction by means of PACEs, as well as group work.

c) Physical excellence

Rating : 3

The level of physical excellence has been graded as average (3).⁴² Student Conventions provide ample opportunities for CESA pupils to participate in a variety of

³⁹ See Eph 5:13,14,21 for transparency and submission and § 5.2.2.1 for leadership crisis.

⁴⁰ See portfolio of academic assessment factors (§ 3.2.2.2).

⁴¹ See § 6.2.8 on facilities of CESA schools.

⁴² See portfolio of physical assessment factors (§ 3.2.3.2).

sporting events on regional and national level. Unfortunately CESA pupils are not allowed to participate in international ACE Student Conventions. Regarding excellence in curricula matters, more could be done to include physical development and care of the body in the curriculum. Furthermore, most CESA schools lack a variety of sport facilities.⁴³ They do, however, arrange for pupils to use alternative facilities. Not all teachers involved in training sport activities are qualified coaches or judges.

d) Practical excellence

Rating : 3

An average grade (3) has been awarded for this area of excellence. Not enough attention is given in CESA schools to equip pupils with practical lifeskills, vocational, technical and technological training. Pupils also need to be prepared to cope with everyday problems, such as stress, interpersonal relationships, basic technical know-how and simple maintenance in and around the home. All areas of everyday life need to be addressed.⁴⁴ CESA schools have not made any additions to enrich the present South African core curriculum with practical modules which would improve pupils' ability to live everyday life victoriously. In some CESA schools, however, teachers make appointments with individual pupils on a regular basis to care for their emotional (and spiritual) needs and development.

e) Administrative excellence

Rating : 2

In stark contrast to the ACE programme, the administration of the CESA National Office was not efficient.⁴⁵ Lack of communication and administrative inefficiency of the CESA National Office have already been referred to in § 7.1.2.3. No evidence could be found of proper planning, budgeting, organization, leadership and control (the five components of management) on national level. Management skills and

⁴³ See § 6.2.8 on facilities.

⁴⁴ See portfolio of practical assessment factors (§ 3.2.4.2).

⁴⁵ This does not refer to individual CESA schools. Some schools had excellent administrations. The administration of CESAT can also be rated as above average (4). Unfortunately the same is not true for CESA as a whole.

administrative expertise were lacking.⁴⁶ In the light of the above, administrative excellence of CESA as an organization could only be rated as below average (2).

f) Balance

Rating : 3

CESA managed to attain more excellence in the area of balance than the ACE programme. Since 1989, more variation has been observed in classroom teaching in the secondary phase. Attention is now given to both individual and group instruction. Not only writing skills of pupils are being developed, but also listening and oral skills. In most CESA schools pupils are afforded opportunities to be creative within the parameters of loving and firm discipline. Unfortunately the same can not be said of the primary phase, as many CESA primary schools are still using only the ACE programme (rated very low on balance, § 7.1.1.5f). The degree of balance achieved is, therefore, rated as average (3).

To summarize, a combined version of the six criteria assessed above is given in Table 7.2 on the next page.

⁴⁶ The lack of administrative expertise was particularly demonstrated in a Pastors' and principals' meeting (92.04.24, Pretoria) at which the researcher was present. The absence of a formal CESA constitution had been raised by committee members and was the point under discussion (CESAT, 1992c). From the discussion that followed, it was clear that the Executive Director was not totally convinced that CESA needed a constitution.

Table 7.2 : Global assessment of CESA as an organization

CRITERION	RATING (1 = poor, 5 = excellent)				
	1	2	3	4	5
S(piritual)				X	
A(cademic)			X		
P(hysical)			X		
P(ractical)			X		
A(dministrative)		X			
B(alance)				X	

7.1.3 EVALUATION OF INDIVIDUAL CESA SCHOOLS

Four CESA schools were evaluated by means of the SAPPAB criteria. Two were selected as examples and the results of these evaluations will be presented in this chapter. The two schools selected are **Hatfield Christian School** in Pretoria and **Shanan Christian School** in Benoni.⁴⁷

The sources of data that were used to obtain information for the evaluations will first be mentioned, after which the **SAPPAB assessment form**, used during the assessment interviews, will be explained. The results of the evaluations of the two schools are summarized in Table 7.3 in § 7.1.3.5. Finally the interpretation of results will be discussed in § 7.1.3.6.

⁴⁷ Reasons for selecting these two schools have been discussed in § 1.6.5.2a.

7.1.3.1 Sources of data

The following sources of data were used to evaluate individual CESA schools :

- **Information obtained from interviews :**
Interviews conducted with the principal, staff members, parents and pupils of school
- **Information obtained from ethnographic research :**
Visits to classrooms, learning centres and offices of school, attendance at parents' evenings and extra-mural activities

7.1.3.2 Application of the SAPPAB assessment form ⁴⁸

The **SAPPAB** assessment form is an adapted version of the **SAPPAB** model, developed in chapter 3. It is a summarized version of the six criteria with its most important assessment factors.

Before the actual assessment of a school, the **SAPPAB** assessment form was first discussed with the principal (or senior staff member) of that school. The following matters received attention during the discussion :

- The purpose of assessment (to assist, not to judge)
- The purpose of each criterion
- The meaning of each assessment factor.

With the help of the researcher, each criterion was then assessed one by one by grading each of the assessment factors. The results pointed out areas of strength and weakness within the school. The weaker areas, as well as ways in which they could be improved, were then discussed with the principal (or staff member).

⁴⁸ The **SAPPAB** assessment form appears in Appendix I.

Before the results of the evaluations are given, the two schools are briefly discussed or referred to in § 7.1.3.3 and § 7.1.3.4.

7.1.3.3 Hatfield Christian School, Pretoria

As Hatfield Christian School has already been discussed in chapter 5, suffice it to repeat that the school opened its doors to 100 pupils in January 1985.⁴⁹ Today (1994) the school has grown to 320 pupils and 45 staff members (Pitout 1994).⁵⁰

7.1.3.4 Shanan Christian School, Benoni

Shanan Christian School started in January 1989 in Airfield, Benoni as a fully fledged ACE school.⁵¹ The original administrative offices and classrooms were housed in the old manse of pastor Billy Smook of the Full Gospel Church. Since that time, the school has extended its buildings to include two large learning centres and a number of classrooms in which traditional teaching takes place. The first principal was Vincent Willems who led the school until 1992, when Marlene van Heerden became its second principal.

The school operates under the patronage of the Full Gospel Church of God in Benoni. Its beautiful gardens create a tranquil atmosphere in which pupils can learn peacefully and effectively (Shanan Christian School 1993a:1). All staff members are Christians, and the Word of God is a priority in everything done at school. The pastor, principal and teachers strive towards biblical excellence, the fear of the Lord and the practical application of God's Word (Shanan Christian School 1993a:1). Bible reading and pastoral sessions form an integrated part of the daily programme at the school.

The school board consists of nine elected and appointed members, the Parents' and Teachers' Association (PTA) committee and the Trust Fund trustees (McQueen 1993,

⁴⁹ See § 5.1.4 for historical overview of Hatfield Christian School.

⁵⁰ Photos of Hatfield Christian School have been included in § 5.1.4.

⁵¹ 'Shanan' is a Hebrew word meaning 'to teach diligently' (Deut 6:7). Its full meaning implies stimulating a love of learning in the child, as if touching the pallet with a pleasant taste (Shanan Christian School 1993a:3).

interview).

Originally, the school followed the complete **ACE programme** for all grades and standards. No problems were experienced to register the fully fledged ACE Shanan Christian School as a private school with the TED in May 1989. Over the years, there was a gradual moving away from the **ACE curriculum** towards the official core curriculum. At present (1994), Shanan follows the ACE programme from grade 0 to standard 1. TED curricula are followed from standards 2 to 10. ACE PACE enrichment programmes are built into the schemes of work from standards 2 to 7.

Shanan Christian School admits pupils from every race, colour and nationality to all the privileges and activities offered at the school. Parents have to sign a **Parent's Contract** with the school in which they pledge their full co-operation and support. Applicants are required to write diagnostic tests in English, Afrikaans and Mathematics to determine their correct placement in the school (Shanan Christian School 1993b: Parents' Contract).

The aim of the school is to encourage every child to know Jesus Christ as Lord and Saviour, while at the same time providing a stimulating environment in which to study, develop God-given talent and individuality, and grow in self-discipline, responsibility, good manners and self-confidence.

The school offers a variety of sports including swimming, athletics, cycling, netball, soccer, cross-country and volleyball. Israeli dancing is also offered at the school. Pupils participate annually at the **Junior and Senior Student Conventions**, where both sport and cultural events provide opportunities for pupils to develop their talents and abilities. Photos of Shanan Christian School, taken on 24 November 1993, are displayed on the next few pages (Photos 7.1 to 7.7).

Photo 7.1 : The entrance to Shanan Christian School
(previously the manse of the Airfield Full Gospel Church)
(Photo : M Nel)



Photo 7.2 : Some of the learning centres at Shanan Christian School
(Photo : M Nel)



Photo 7.3 : Inside a junior learning centre at Shanan

(Photo : M Nel)



Photo 7.4 : A pupil marking her own work at a 'scoring station'

(Photo : M Nel)



Photo 7.5 : Fun next to the swimming pool

(Photo : M Nel)



Photo 7.6 : Sharing a cold drink during break

(Photo : M Nel)



Photo 7.7 : New classrooms for more pupils

(Photo : M Nel)

**7.1.3.5 Evaluation by means of the SAPPAB criteria**

The results of the evaluations of the two selected schools will now be displayed in summarized form in Table 7.3.

a) Explanation of the columns of Table 7.3

The first column of Table 7.3 represents the six criteria. The second column represents the various categories of assessment factors (as explained in § 3.1.6.2 and § 3.1.6.4). For example, in the second row of information (third column), '25' represents the total number of grades attained for assessment factors in the category 'teachers' and '6' represents the number of factors which were assessed. In order to get an average assessment for spiritual excellence for the category 'teachers', the total (25) must be divided by the number of assessment factors (6). This yields a rounded average of 4. The results of Hatfield Christian School are displayed in the

third column and the results of Shanan Christian School are displayed in the fourth column.

For each criterion, the summarized totals for each category of assessment factors, as well as the average for each category have been displayed. These totals have been used to determine the average for each criterion.

b) Explanation of the scale of rating used for assessment

The scale of rating used for assessment has already been explained in § 3.1.6.1 :
1 = poor, 2 = fair, 3 = average, 4 = good and 5 = excellent.

Table 7.3 : Assessment of Hatfield and Shanan Christian Schools ⁵²

CRITERION	CATEGORY	ASSESSMENT RESULTS HATFIELD	ASSESSMENT RESULTS SHANAN
SPIRITUAL	Pupils	$16 \div 4 = 4$	$13 \div 4 \approx 3$
	Teachers	$25 \div 6 \approx 4$	$22 \div 6 \approx 4$
	Curriculum	$12 \div 3 = 4$	$9 \div 3 = 3$
	School life	$23 \div 6 \approx 4$	$23 \div 6 \approx 4$
	Spiritual average	$76 \div 19 = 4,0$ ≈ 4	$67 \div 19 = 3,5$ ≈ 4
ACADEMIC	Pupils	$11 \div 3 \approx 4$	$12 \div 3 = 4$
	Teachers	$29 \div 11 \approx 3$	$43 \div 11 \approx 4$
	Curriculum	$28 \div 7 = 4$	$23 \div 7 \approx 3$
	School life	$16 \div 4 = 4$	$10 \div 4 \approx 3$
	Academic average	$84 \div 25 = 3,4$ ≈ 3	$88 \div 25 = 3,5$ ≈ 4

⁵² See § 3.1.6.4 for full explanation of application of SAPPAB criteria.

PHYSICAL	Pupils	$17 \div 5 \approx 3$	$21 \div 5 \approx 4$
	Teachers	$15 \div 5 = 3$	$17 \div 5 \approx 3$
	Curriculum	$20 \div 6 \approx 3$	$21 \div 6 \approx 4$
	Sport facilities	$11 \div 5 \approx 2$	$14 \div 5 \approx 3$
Physical average		$63 \div 21 = 3,0$ $= 3$	$73 \div 21 = 3,5$ ≈ 4
PRACTICAL	Pupils	$20 \div 5 = 4$	$16 \div 5 \approx 3$
	Teachers	$17 \div 5 \approx 3$	$14 \div 5 \approx 3$
	Curriculum	$10 \div 3 \approx 3$	$7 \div 3 \approx 2$
	School life	$13 \div 4 \approx 3$	$13 \div 4 \approx 3$
Practical average		$60 \div 17 = 3,5$ ≈ 4	$50 \div 17 = 2,9$ ≈ 3
ADMINIS- TRATIVE	Management	$20 \div 6 \approx 3$	$23 \div 6 \approx 4$
	School policies	$31 \div 7 \approx 4$	$22 \div 7 \approx 3$
	Administration	$12 \div 4 = 3$	$20 \div 4 = 5$
	Financial admin	$22 \div 6 \approx 4$	$27 \div 6 \approx 5$
	Staff	$12 \div 4 = 3$	$12 \div 4 = 3$
	Admin support	$11 \div 3 \approx 4$	$8 \div 3 \approx 3$
Administrative average		$108 \div 30 = 3,6$ ≈ 4	$112 \div 30 = 3,7$ ≈ 4
BALANCE	God & man	$21 \div 5 \approx 4$	$18 \div 5 \approx 4$
	Life & knowledge	$23 \div 6 \approx 4$	$19 \div 6 \approx 3$
	Teachers	$16 \div 4 = 4$	$14 \div 4 \approx 4$
	Curriculum	$25 \div 7 \approx 4$	$22 \div 7 \approx 3$
Average for balance		$85 \div 22 = 3,9$ ≈ 4	$73 \div 22 = 3,3$ ≈ 3

7.1.3.6 Interpretation of evaluations of schools

a) Hatfield Christian School

Areas of strength :

The results of the evaluation showed that Hatfield Christian School performed **above average (4)** in the spiritual, practical and administrative areas, as well as in the area of balance. (Compare third column of Table 7.3.) This is a remarkable achievement for any single school.

Weak areas (in need of improvement) :

No exceptionally weak areas (a rating of 1 or 2) have been identified. The lowest ratings that the school obtained was an **average (3)** performance in the academic and physical areas.

Overall assessment :

Average assessment for all six criteria

$$\begin{aligned}
 &= \frac{\text{Total averages of (S + A + P + P + A + B)}}{\text{Number of assessment factors}}^{53} \\
 &= \frac{76 + 84 + 63 + 60 + 108 + 85}{19 + 25 + 21 + 17 + 30 + 22} \\
 &= \frac{476}{134} \\
 &= 3,5 \approx 4
 \end{aligned}$$

Hatfield Christian School, one of the first CESA schools, obtained an impressive **overall assessment of 4 (above average performance)** of which the school can be very proud of. The SAPPAB criteria used, assessed the quality of biblical and educational soundness. One may, therefore, conclude that Hatfield Christian School is offering **sound Christian education** to its pupils.

⁵³ Refer to highlighted figures in Table 7.3.

b) **Shanan Christian School**Areas of strength :

The results of the evaluation showed that Shanan Christian School performed **above average (4)** in four of the six areas of excellence : The spiritual, academic, physical and administrative. This is a remarkable achievement.

Weak areas (in need of improvement) :

No weak areas have been identified. The lowest ratings (average of 3) were obtained in the practical area and the area of balance.

Overall assessment :

Average assessment for all six criteria

$$\begin{aligned}
 &= \frac{\text{Total averages of (S + A + P + P + A + B)}}{\text{Number of assessment factors}} \\
 &= \frac{67 + 88 + 73 + 50 + 112 + 73}{19 + 25 + 21 + 17 + 30 + 22} \\
 &= \frac{463}{134} \\
 &= 3,5 \approx 4
 \end{aligned}$$

Shanan Christian School, also obtained an impressive **overall assessment** of 4 (an **above average performance**). Just as in the case of Hatfield Christian School, one may conclude that **sound Christian education** is being offered at Shanan Christian School in Benoni.

In the light of the results of the empirical and ethnographic studies, as well as the SAPPAB evaluations conducted at individual CESA schools (of which the above two were examples), **no evidence** could be found to **disprove** the statement that individual CESA schools are offering sound Christian education to their pupils.

* * *

Having completed the evaluations of ACE and CESA, the findings of this research are presented in the next section.

7.2 FINDINGS OF RESEARCH

The findings of this research will be presented under the following headings :

- Findings regarding the ACE programme
- Findings regarding CESA schools (including surveys)
- Findings regarding the organization, operation and leadership of CESA
- Findings regarding Christian education in South Africa.

7.2.1 FINDINGS REGARDING THE ACE PROGRAMME

Amongst the most important findings regarding the ACE programme, emanating from the research, are the following :

7.2.1.1 Positive findings

- The ACE programme played a significant role in the establishment of CESA schools in South Africa. Without ACE's *pre-packaged curriculum* and well-organized *administrative support*, CESA schools would not have been in existence today. ACE may even be described as the 'mother' that 'gave birth' to a child, called CESA. ⁵⁴
- The range of services offered by ACE are impressive. Few other curriculum packages can compete with ACE's range of curriculum materials, educational products and training opportunities. ⁵⁵

⁵⁴ Today, however, many CESA schools have realized that the ACE curriculum is not complete in itself; it needs to be supplemented by additional material in order to provide well-balanced, high quality education to pupils.

⁵⁵ See § 4.4.3.10 and § 4.4.3.15.

- The ACE pre-packaged curriculum is ideal for small rural schools, where there is a shortage of qualified teachers and experienced administrators. It is also ideal for home-schooling in the lower standards.⁵⁶
- ACE pupils learn to take responsibility for their own learning at an early age, and are less dependent on their teachers. They usually do not have a 'spoon feeding mentality'.⁵⁷

7.2.1.2 Negative findings

- Despite the above-mentioned credentials, the ACE programme has limited use in South Africa.⁵⁸ It is able to serve communities well in terms of basic education, but not where more specialized education is required. Particularly in the case of secondary schools, the ACE programme need to be supplemented by other educational alternatives, or else its material should be used for remedial or enrichment purposes only.
- The teacherless curriculum of ACE may be appropriate in lower standards where non-specialist supervisors are able to assist pupils, but in higher standards qualified teachers with specialized subject knowledge (for instance, in Mathematics) are required. ACE supervisors are not always able to teach senior pupils adequately.⁵⁹
- Its American content and first world approach and examples make the ACE material unsuitable for use in most of the South African schools. In order to make it suitable, many adjustments (spelling, measurements and content) are necessary.
- Without financial support from government, the cost of PACEs puts the ACE programme out of reach of poorer communities, who would benefit most from its pre-packaged curriculum.⁶⁰
- ACE categorically states that it offers Christian education, and this claim is

⁵⁶ See § 2.1.4.1 for more details on home-schooling.

⁵⁷ See § 4.4.3.1.

⁵⁸ See § 7.1.1.3j.

⁵⁹ See § 4.4.3.10.

⁶⁰ See § 7.1.1.3i.

not refuted. But, a careful investigation into ACE study material showed that at times Christ (or Scripture verses) is '**attached**', instead of Him (and His Word) being the **starting point** and centre of all ACE philosophy, methodology, content and activities. ⁶¹

7.2.2 FINDINGS REGARDING CESA SCHOOLS

The results and interpretations of both the surveys conducted amongst CESA schools have been discussed in chapter 6. Some of the most important findings regarding the two questionnaires, as well as findings regarding a general profile of CESA schools, are reflected in this section. ⁶² Reference is also made to the findings regarding individual CESA schools.

7.2.2.1 Findings of Questionnaire 1, 1990/1991

Here are some of the most important findings :

- 60% of CESA schools followed the complete **ACE programme** during their **first year** of existence. It is clear that the ACE programme enabled CESA schools to open their doors for the first time.
- Before 1989, most CESA schools used the **ACE curriculum**, supplemented by additional PACES in South African History, Afrikaans and Mathematics. Since government intervention in 1989, three **different methodology trends** have been identified in CESA schools. ⁶³ *Firstly*, 24% of schools were following the **South African core curriculum**, having abandoned the ACE programme. *Secondly*, 24% of schools were following the complete **ACE curriculum**. These schools may have operated in conflict with official requirements of educational authorities. *Thirdly*, the rest of the schools were using a **combination** of the

⁶¹ See § 4.4.3.14.

⁶² See Appendices A and F for Questionnaires 1 and 2 respectively.

⁶³ See § 5.2.3.1 for different trends in methodology.

ACE curriculum and the prescribed **core curriculum** : 34% were using an alternative curriculum based on the ACE curriculum and 17% were using an alternative curriculum based on the South African core curriculum (Table 6.7, § 6.2.1, p 322).

- The estimated number of **pupils** (excluding grade 0) in CESA schools in October 1990 was 4676 (Table 6.13, § 6.2.3.2, p 330). ⁶⁴
- The estimated number of **professionally qualified teachers** in CESA schools in 1990 was 516 (Table 6.13, § 6.2.3.2, p 330). ⁶⁵
- The average **pupil-teacher ratio** for CESA schools was 9:1 (Table 6.13, § 6.2.3.2, p 330).
- Approximately 90% of CESA schools
 - were **multiracial** (Table 6.16, § 6.2.4.2, p 333).
 - were **registered** with a **provincial authority** (and the rest had lodged their applications for registration) (Item 3, Q1).
 - were operating as **ministries of churches** or **fellowships** (Item 4, Q1).
 - had principals who held **charismatic, evangelical belief systems** (Figure 6.7, § 6.2.5.5, p 351). ⁶⁶
- 80% of CESA principals received an income of less than R3000 per month in 1990 (Table 6.24, § 6.2.5.2, p 341).

7.2.2.2 Findings of Questionnaire 2, 1992

Questionnaire 2 (1992), conducted amongst CESAT schools, showed that

- 75% of CESAT schools were **registered** with **ACE** (Item 13, Q2).
- the average **pupil-teacher ratio** for CESAT schools was 7:1 (Table 6.14, § 6.2.3.2, p 331).
- almost 70% of CESAT teachers were **professionally qualified** (Table 6.14,

⁶⁴ The actual number could not be obtained from CESA National Office. 4676 is an **extrapolated** figure.

⁶⁵ This is also an **extrapolated** figure.

⁶⁶ One of the most significant findings was the extent to which CESA principals shared **common religious beliefs**. If the beliefs of principals were any indication of the beliefs of parents and pupils of the schools, one could safely conclude that CESA schools represent the **charismatic evangelical belief system**. This finding was **confirmed** by items 39 and 40 (Q1) on the **philosophy of education** of principals. The survey showed that all CESA principals held the same view of man.

- § 6.2.3.2, p 331).
- CESAT schools were **multiracial**. The average percentage of White pupils in CESAT schools were 67% (Table 6.17, § 6.2.4.2, p 333).
 - 55% of CESAT pupils used **English** as home language. 28% of pupils had a home language other than English and Afrikaans (Table 6.18, § 6.2.4.3, p 334).
 - 87% of CESAT schools were of the opinion that more than 80% of their parents were **born again Christians** (Table 6.11a, § 6.2.2.2, p 327).
 - 50% of CESAT schools offered only **primary school** education (Item 1, Q2).
 - the average school fee per child was R226 per month (Table 6.41, § 6.2.7.2, p 335).
 - 83% of CESAT schools' teachers received **lower salaries** than teachers at public schools (Table 6.25, § 6.2.5.2, p 341).
 - 71% of CESAT schools received a **subsidy** from the government (Item 7, Q2, § 6.2.7.3).
 - only two CESAT schools did not operate as **ministries** of a particular church (Table 6.40, § 6.2.6, p 354).

7.2.2.3 Findings regarding a general profile of CESA schools

The surveys (1990/1991 and 1992) showed that most CESA schools

- were **charismatic and evangelical** in their Christian beliefs.
- provided **sound Christian education** to their pupils.
- operated as **ministries of churches or fellowships**.
- were **supported** (financially and spiritually) in various ways by churches or fellowships.
- had extremely favourable **pupil-teacher ratios**.
- remunerated their staff members far below public school levels.
- provided **teacher development** training in some form or another.
- were **weakest** in the sphere of **administration** and **strongest** in spiritual aspects.

7.2.2.4 Findings regarding individual CESA schools

The evaluation of the four CESA schools, assessed by means of the SAPPAB criteria, showed that all of these schools offered sound Christian education to their pupils.⁶⁷

7.2.3 FINDINGS REGARDING THE ORGANIZATION, OPERATION AND LEADERSHIP OF CESA AS AN ORGANIZATION

7.2.3.1 Positive findings

- During its pioneering days, CESA was characterized by united vision and purpose.⁶⁸
- CESA experienced exponential growth during the period 1984 to 1989.⁶⁹
- CESA played a major role in Christian education in South Africa by establishing private Christian schools during the latter part of the 80's.
- CESA schools in the Transvaal had a strong leadership component and remained united, throughout the periods of turmoil.⁷⁰

7.2.3.2 Negative findings

- Since the resignation of its pioneer-leader, Sparrow, in 1989 and the appointment of a leadership unacceptable to many member schools, CESA seemed to have lost its direction, vision and influence in Christian education.
- The leadership crisis has never been resolved satisfactorily.⁷¹
- Disputes with educational authorities in 1989 concerning the acceptability of ACE curricula used in CESA schools, led to the abandonment of the major

⁶⁷ The evaluations of two of the four schools were presented in § 7.1.3.5.

⁶⁸ CESA was then known as ACE(SA). See § 5.1.1.3 and § 5.2.1.

⁶⁹ See § 5.2.1.

⁷⁰ See § 5.2.3.4.

⁷¹ See § 5.2.2.1.

common factor between CESA schools (the ACE curricula). ⁷²

- **CESAT** was established in 1992. ⁷³ However, it was still under the control of the National Office of **CESA**. Lack of delegation of powers to CESAT as a regional body, hindered the endeavours of the regional body.
- During the early 90's, uncertainty and a lack of vision put CESA in danger of becoming irrelevant to Christian education in South Africa.
- The number of CESA schools declined from 87 in 1989 to 51 schools in November 1993 (CESA National Office, 1993). 50% of these schools were situated in the Transvaal.
- Sadly, since the early 90's, **CESA** as an organization has not contributed significantly towards sound Christian education in South Africa. Unresolved issues within its leadership have caused the organization to lose track of God's purposes for it. Instead of uniting, protecting and representing Christian schools, the internal disunity within the organization became a stumbling block to CESA schools who are eager to advance the kingdom of God through the medium of education in this country. ⁷⁴
- Precious time has been wasted. In this time of educational transformation in South Africa, CESA should have been moving forward as a united front, presenting proposals regarding Christian education and Christian curricula to the new GNU. Instead, CESA has been disintegrating, because of internal problems. ⁷⁵
- This round in the 'arena' of co-ordinating Christian education seems to have been lost to the enemy of the Lord, Satan, who managed to distract CESA's attention from its major function : to unite Christian schools. ⁷⁶

⁷² Refer to § 5.2.3.1 for more details on the three trends concerning curricula and methodology that became evident since 1989.

⁷³ See § 5.2.3.4.

⁷⁴ It is important to distinguish between CESA as an organization and individual CESA schools. The organization, not individual schools, is being criticized here.

⁷⁵ See § 5.2.4.4 for final break away of CESAT.

⁷⁶ Because of the powerful testimony of true Christian education, Satan seeks to destroy any attempt to offer such education. See also spiritual warfare, § 2.1.3.3b.

7.2.4 FINDINGS REGARDING CHRISTIAN EDUCATION IN SOUTH AFRICA

Christian education has been investigated and researched by many, but its faithful implementation has been a rare.⁷⁷ This is also true for South Africa.

The findings presented in this section, consist mostly of **needs** that have been identified in Christian education (in general). But before these needs are mentioned, some **weaknesses**, which have been identified amongst various Christian education groupings in South Africa, will be mentioned. The following weaknesses have been identified :

- **A narrow-mindedness, particularly regarding racial and political matters (More conservative groups seem to cling to the past, instead of adjusting to meet the challenges of the future.)**
- **Too much authority exerted from the top, too little delegation and too little confidence in the abilities of teachers and pupils**
- **A tendency to emphasize rote learning and to play down the importance of free thought, a lack of creativity and unwillingness to even consider new ideas**
- **Intellectual transfer instead of intellectual pursuit.**

In the words of Parsons (1987:174) :

Some schools are more interested in teaching students answers than in teaching them to ask questions. Intellectual pursuit frequently takes a back seat to intellectual transfer.

Various needs have been identified amongst Christian schools in South Africa. These schools need assistance and support in the following areas :

- **Interpretation and adaptation of secular core curricula for use within a Christian school environment, including the reconciliation of spiritual truths with verified scientific truths**
- **Objectively defined standards against which performance in all spheres of**

⁷⁷ See § 2.2.3 for definition of Christian education.

school life may be compared

- A comprehensive **evaluation system** for assessing all aspects (spiritual and educational) of school life, including school administration
- **Continuous training** for teachers on biblical perspectives on education and individual subjects
- Pro-active initiatives regarding the **development of a Bible-based core curriculum** for South Africa and the presentation thereof to government for approval and accreditation
- **Consultation with government and representation in government** ⁷⁸
- **Financial resources.**

There is also a great need for all **Christians involved in education in South Africa to unite, to pool together their resources and expertise and to co-ordinate their efforts to extend the Kingdom of God through the medium of education.**

Finally, South Africa needs a truly **Christ-centred teacher training institution** that will provide training for prospective teachers, based upon a biblical world and life view. ⁷⁹ Such training should make provision for equipping teachers to present their subjects from biblical premises and perspectives.

Recommendations for various aspects of Christian education now follow in the next and final section.

⁷⁸ This may include joining corporate bodies such as teacher and educators' associations or unions.

⁷⁹ There are very few 'Christian' institutions or organizations that comply with all the requirements set out for Christian education in § 2.2.2 and § 2.2.3.2. One such an organization is the Stellenbosch-based FCE, that is presently training and re-training Christian teachers. FCE's courses are not accredited at this stage. See § 1.5 for more details about FCE.

7.3 RECOMMENDATIONS

7.3.1 RECOMMENDATIONS FOR CHRISTIAN EDUCATION IN SOUTH AFRICA

7.3.1.1 Establishment of a co-ordinating body

Because of CESA's failure to continue to co-ordinate and unite Christian education in South Africa, the establishment of a co-ordinating Christian educational body is of crucial importance. Amongst the primary functions of such an organization should be to co-ordinate, promote, represent and unite all endeavours in Christian education in South Africa.

Common grounds need to be found between various Christian groups. All Christians involved in education in South Africa need to unite, pool together their resources and expertise and co-ordinate their efforts to extend the Kingdom of God through the medium of education. Ritschl's (quoted by Lederle 1988:46) advice need to be followed :

In essentials unity, in uncertain areas liberty, in all things charity.

Secondary functions of such a co-ordinating body should include the following :

- Continuous evaluation of standards of Christian education
(Refer to all six areas of the SAPPAB model)
- Arrangement of extra-mural events and competitions between schools
- Research and development of Christian curricula
(This may include the interpretation and adjustment of the official core curricula to correspond with biblical principles and perspectives for use in Christian schools)
- Assisting and encouraging accredited tertiary institutions to offer Christian

education courses

- **Evaluating Christian courses offered by tertiary institutions**
- **Providing training opportunities facilitated by established international Christian organizations, such as Association of Christian Schools International (ACSI)**
- **Providing advice and corporate bargaining powers regarding aspects such as pension funds and medical schemes for teachers at private Christian schools**
- **Establishing ways by which Christian educators can negotiate with government on a regular base**
- **Helping to maintain and develop a corporate identity of Christian schools and preventing isolation of individual schools.**

In Figure 7.1, on the next page, a framework for a proposed structure for a co-ordinating body for Christian education in South Africa is given. Such a body should co-operate with already existing Christian education organizations such as FCE.⁸⁰

7.3.1.2 Training of new and practising Christian teachers

- **Christian teachers need to receive biblical training in aspects such as a Christian educational philosophy, development of a Bible-based curriculum and biblical perspectives on, approaches to and methodology of subjects.**
- **Not only should prospective teachers be trained in Bible-based PRESET programmes, but practising teachers should be retrained in Bible-based INSET programmes.⁸¹ Most practising Christian teachers have received their training at secular institutions. Without realizing it, most of their thinking is the product of humanistic teachings. Their minds need to be renewed in order to view education, the child and their subjects in the same way as God views them (Rom 12:2).**
- **Distance tuition (written notes) supported by training seminars should be considered as a possible method for the training of new teachers and the retraining of practising teachers.**

⁸⁰ FCE focuses on teacher training at present.

⁸¹ PRESET and INSET refer to Pre-service and In-service Teacher training respectively.

Figure 7.1 : Recommendation for proposed structure for co-ordinating body

- A period of internship at the side of an experienced Christian teacher is recommended for new teachers, after they have done their initial training.
- FCE, presently contributing significantly towards Christian INSET, should be encouraged to extend their teacher training programmes to include all the provinces of South Africa.⁸²

7.3.1.3 Curriculum research, development and interpretation and instructional material

- Communities (parents, business persons, educational bodies) should be involved and consulted in curriculum development.
- The choice of curricula should be carefully researched. Christian schools should be careful in choosing a particular educational programme. Very few programmes are complete within themselves. Therefore a combination of programmes, approaches and methodology is usually more balanced and will cover a greater variety of aspects. The curricula of Christian schools should be compatible with the prescribed South African core curricula.
- The official core curricula need to be critically examined by a group of knowledgeable Christian educators. Issues to be investigated should include the underlying educational philosophy, the aims and objectives of the curriculum, its content and evaluation methods. These experts should then advise Christian teachers on how to 'interpret' the content of the secular curricula within a biblical framework for pupils. They should also approach national curriculum committees regarding unbiblical approaches or content.
- Curriculum interpretation includes the development of instructional material, such as textbooks. Christian educators need to develop Bible-based instruction materials. They should publish Christian textbooks, which should be of such a high standard that public schools would prefer these above their own secular textbooks.
- Holtzen (1985:111-114) has developed certain categories of criteria for Christian instructional material. These categories are recommended for use by

⁸² See also § 1.5.

Christian educators : Christian content, instructional design, cost, availability of teachers' manuals (guides) and resources, physical qualities of the publications (paperback, spacing, print size, easy to read, absence of the use of illustrations in colour), credentials of authors (academic, professional, understanding of the discipline as well as of the development nature of the child), readability levels of printed matter and presentation of cultural differences within the Christian frame of reference (multicultural dimensions, promoting of racial or cultural bias, lack of emphasis on cultural differences).

7.3.1.4 Use of technology

- The evangelist of tomorrow will have to be 'digitised and in colour' (Hill 1987:55). The same applies to instructional methods in Christian education. The Christian teacher has a wide variety of aids available which could make teaching more interesting and effective. **Creativity** needs to be emphasized more in Christian schools. After all, Christian educators have the Spirit of the Creator within them!
- Every Christian school and teacher must accept the **challenge of using technology** in teaching, because

by means of **television, word processor or video** a single Christian educationalist ... can have South Africa as his or her classroom (Lederle 1988:45).

Modern technology, such as the micro-chip and satellite communications, enables Christians to propagate biblical education principles all across the globe. Electronic and other **communication media** have never been as **powerful** as today.

- If community centres in rural areas in South Africa could be furnished with a television and a video set, **video and teletuition** could make a large contribution to reach millions of disadvantaged pupils in these areas.⁸³
- Although various **financial limitations** limit the use of many of these

⁸³ See Lines (1987:513) for more information regarding the Pensacola Christian school that pioneered **video schools** in the USA.

innovations, Christian educators should be aware of and plan to make use of the latest technology.

- Christian schools could try to get sponsors to contribute towards the cost of computers, video and other electronic equipment. Hiring out the facilities (for instance, a computer room) to groups in the community after hours, could also provide a source of income to pay for the equipment.

7.3.1.5 Management and administration

a) Balance between freedom and accountability

Although there should be a sense of freedom within any Christian organization, the principles of transparency and accountability should always be honoured. Structures need to be developed and boundaries set, for where there are no boundaries, there can also be no boundaries.

b) Balance in expenditure

At one Christian school, various building projects were undertaken. Judging by the number of pupils in that school, such capital expenditure seemed excessive. At the same school, qualified teachers received very poor salaries. There should be a balance between capital expenditure and running costs (remuneration of staff) of a school.

c) Appointment of leaders

An unwise appointment of a CESA leader by an 'outsider' caused serious hindrances to the advancement of God's kingdom through CESA.⁸⁴ To avoid similar mistakes by Christian organizations in the future, the following biblical pattern for the election of leaders within any organization is recommended : Consultation, nomination and then prayerful election.

⁸⁴ See § 5.2.2.1c.

The importance of consultation with the people is emphasized in the 'election' which took place in Acts 1:15-26. An apostle had to be chosen in the place of Judas. (Compare CESA's situation : a leader had to be replaced.) At a meeting of believers (note : not a leaders' meeting), the conditions for nominations were laid down during consultation.⁸⁵ The people then proposed two men. After praying to the Lord, they elected one by drawing lots. Leaders were 'appointed', in consultation with their future followers.

d) Management training

At many Christian schools, pastors (called to be shepherds and spiritual overseers of God's people) are stepping out of their areas of calling by becoming the principal of a school. Often (not always), the pastor

- has no teaching experience
- has no knowledge of school subjects
- has not been professionally trained
- lacks true understanding of educational problems
- lacks the administrative and organizational skills to run the school.

Two recommendations are made in this regard :

- Leaders of Christian schools require training in management skills.⁸⁶
- Pastors should realize that being the principal of a school is not the same as being the shepherd (or a spiritual overseer) of a congregation. Principals require both educational experience and expertise, as well as management skills.

7.3.1.6 Admission practices

- In order to make Christian schools more accessible to all pupils, it is

⁸⁵ In Acts 1:21-22 the nominee had to be 'one of the men who were in our group during the whole time that the Lord Jesus travelled about with us ...'.

⁸⁶ Management functions were described as planning, organization (and staffing), leading and control in § 3.2.5.1.

recommended that **primary schools** should have **school readiness programmes** and **high schools** should have **bridging programmes** which concentrate on language proficiency and numeracy skills.

- **External funding** should be obtained to sponsor such assistance programmes.
- **Entrance tests and admission practices** should be free from any **cultural or political bias**. Love for one's own heritage should not exclude acceptance of other races and cultures. 'Pigmentocratic thinking' should be replaced by 'meritocratic thinking' (Van der Merwe 1983:16). In South Africa, national and political demands seem to have always enjoyed preference over the biblical norm of offering the gospel [and in this case, education - MN] to all nations (Smit 1991:128). Furthermore, **favouritism** is strongly condemned by God in his Word (Ex 23:3 ; Lev 19:15 ; Act 10:34,35 ; Rom 2:11 ; Eph 6:9 ; 1 Tim 5:21 and Jam 2:9).⁸⁷

7.3.1.7 Funding of schools

- **Christian and other private schools** should **insist on equal and fair treatment** concerning government **subsidies** for education, as the new constitution of South Africa guarantees equality and **non-discrimination** for all (Department of Education, 1994:10).⁸⁸
- **Parents** whose children attend schools that do not receive any subsidy from the government should be granted **tax rebates**.
- **Churches** should **encourage** their members to **financially support** Christian schools in their communities. Church members should be made aware of the financial needs of Christian schools.

7.3.1.8 Remuneration of teachers

- It is **unacceptable** that many **Christian teachers** (most of whom are well

⁸⁷ The same verses apply to **favouritism** displayed in **affirmative action** practices (§ 7.3.3).

⁸⁸ This recommendation is **contrary** to Smit's (1991:202) recommendation that Christian schools should **not apply** for **subsidization** from government, as any form of subsidization would lead to greater government control and eventual secularization.

qualified and experienced) should receive such **poor salaries**.⁸⁹ Teachers are professional people and should be paid professional salaries. Christian teachers should not be regarded as 'missionaries' who receive no salary and are living by faith.

- The Word of God reminds employers that the worker **deserves his wages** (Luk 10:7 ; 1 Tim 5:18).⁹⁰
- One may well ask whether communities consider the lives of their children to be of so little **value** that they are not prepared to invest more towards fair teacher salaries?

7.3.1.9 Involvement of parents

- Churches should take upon them the responsibility of **making Christian parents aware** of their responsibility towards education. It should be propagated that education is not primarily the role of the state.⁹¹
- Christians should **speak up** and act against the '**disempowerment**' of parents in education. The **previous government** succeeded in starting on the road to **empowerment** of parents and communities in education (through the introduction of model C-schools), but the **newly appointed government** seems to embark on the **opposite** road. In a recent newspaper, Van der Merwe (1994:1) reported that the newly appointed ministry of education of the PWV region proposed that governing bodies of schools should not be allowed to appoint their own teachers in future.⁹²
- Christian education is not in the hands of **government**, it is in the hands of **parents, universities, associations, and so forth** (Stone 1991, address).
- Bramble (1984:28) points out the **balance** between parents' and government's responsibilities in education : Christian parents, and the community of faith, have a mandate to educate the next generation. Yet, this mandate should not have to compete with any right the government may have

⁸⁹ See Tables 6.24 and 6.25 on p 341, as well as § 6.3.7.2.

⁹⁰ In the case of private schools, the **employers** consist of the parents and the governing body of the school.

⁹¹ See § 2.2.4.

⁹² PWV refers to Pretoria - Witwatersrand - Vereeniging.

to educate (or require education).

What needs to be maintained is that parents and the Christian community do have a **biblical obligation** to see that their children get a proper education and the state ought to **recognize the right** and allow the freedom necessary for it to occur, in whatever form it may take (Bramble 1984:28).

7.3.1.10 Reaching out

- There is a critical need in **black education**. Because of political unrest and violence, thousands of black youth did not receive adequate schooling over the past decade. Many of these pupils (often referred to as the 'lost generation') are starting to recognize the irreplaceable value of educational institutions and may become more open to Christian education (Lederle 1988:47). This is the time for Christian schools to **reach out** and touch the hearts of pupils for God through sound Christ-centred education.
- Christian schools who **offer** not only a good education, but also life and restoration in **Jesus Christ**, should recognize the opportunity to use such education to heal this broken nation.
- Pupils of Christian schools should be **equipped** to serve their communities and then be given **opportunities** to reach out. Outreaches could be in the form of Christian drama productions, choirs, practical assistance at old age homes, working with disadvantaged youth or being involved in community projects.
- Christian schools should **guard against** a '**fortress mentality**', in which they are cut off from activities in the secular world and in their communities.⁹³ The salt of the earth must **not withdraw** from circulation and cease to fulfil its seasoning function. God desires his children to be **involved** in their communities and to positively influence the environment in which they live.

7.3.1.11 Establishing a Christian world and life view in pupils

- Christian schools are only providing sound Christian education if they succeed

⁹³ See § 2.2.6.1.

in establishing a **Christian world and life view** in their pupils.

- Schools should not fear to **examine other philosophies, religions and ideas**. Especially senior pupils should be taught how to **defend their beliefs and ideas** on the basis of the Word of God. The late Christian thinker Francis Schaeffer (quoted by Parsons 1987:174) believed that

Christian education should be a **broad presentation of ideas**, then pointing out which ideas are in **agreement** and which are in **conflict with scripture**.

- In order to eliminate confusion in the pupil's mind and to establish a biblical world and life view, there should be **congruency between home, school and church**.⁹⁴
- The **mutual purpose** of these three institutions should be to *evangelize* (to save), to *equip* the saints (to sanctify) and to *bring glory* to God through living transformed lives (to glorify) and in this way to transform society.
- **Various vehicles** should be used to fulfil this common purpose of establishing a Christian world and life view in the lives of children : In the Christian school the vehicle used should be academic subjects; in the church it should be the preaching of the Word of God and corporate worship; at home daily events and living experiences should be the vehicles used to establish the desired world and life view within the lives of children.

7.3.1.12 God's eternal purposes

Christian schools and organizations, should recognize that God is sovereign. His purpose will stand (Is 46:10b ; Prov 19:21). **God will accomplish what He has planned to accomplish**. In order to achieve His eternal purposes, He desires to make men **co-workers**. He uses anyone (or any organization) who is **available to be used**. Yet, if such a person (or organization) does not **remain in the will of God**, He will choose someone else to fulfil His purposes.

⁹⁴ See § 2.2.2.4 for more details on congruency.

7.3.1.13 Recommendations made to CESA during the course of the research

During the course of the research, the following suggestions were made to members of the CESA leadership :

- CESA should function completely separate from ACE.
- CESA and ACE should not have the same Executive Director.
- CESAT should break away from CESA, change its name and continue to pursue the original vision of the Transvaal schools.
- Contact should be made with FCE in order to co-ordinate efforts and support and learn from each other. CESA could benefit greatly from FCE's teacher training courses.

7.3.2 RECOMMENDATIONS FOR EDUCATION IN SOUTH AFRICA

The following recommendations are for application in all sectors of education in South Africa (private and public, Christian and non-Christian) :

- In line with recommendations of the GNU, the emphasis on all education should be away from rote learning to the development of pupils' initiative and critical thinking (Department of Education 1994:9).
- A multi-media approach should be embraced, as technology needs to be fully utilized to reach millions of uneducated people. Teletuition and videotuition are but some examples of utilizing modern technology for education. These should be used in schools and at community centres, if not available to individuals.
- Rising costs of conventional contact tuition at secondary and tertiary levels could be decreased by changing to a mixed mode of tuition, whereby both contact and distance tuition are incorporated.
- Distance education should seriously be considered as an alternative tuition mode for senior secondary and tertiary education.
- Intensive contact tuition (for instance, in the case of teacher training) should not exceed one year, after which the student should be allowed to start an

internship and continue his or her studies through distance education. This corresponds well with the biblical principle and cycle of discipleship : Instruction, apprenticeship and independence.⁹⁵

- Both the government and parents need to be educated regarding the primary responsibility of the parent for the education of the child. It is unscriptural to believe that the government of a country is solely responsible for the education of its children.⁹⁶ Howard (1975, quoted by Bramble 1984:83) says :

Our children are the next generation of the people who are going to be governed, and the way they're trained to think about the state is the way they'll accept the state as adults. If they're trained to think of the state as the provider, they'll become dependants of the state.

The last statement is of particular importance to South Africa, because the majority of South Africans (particularly black communities) believe that the government is the total provider of education and that all responsibility for education rests upon the shoulders of the government.

7.3.3 RECOMMENDATIONS TO THE NEWLY APPOINTED GOVERNMENT OF NATIONAL UNITY IN SOUTH AFRICA

- In order not to discriminate between pupils of different races, cultures and religions, per capita spending on all pupils should be equal. This would mean that pupils in private schools should also receive the same financial benefits than pupils in government schools.
- Instead of supporting private schools with subsidies, parents could also be assisted in the form of tax rebates (for instance, a tax rebate of one third of average annual school fees at the school.)
- Although affirmative action is a widely accepted policy, believed to be the only method of rectifying wrongs committed in the past, no justification for any

⁹⁵ See § 2.2.3.1.

⁹⁶ See § 2.1.3.3c and § 2.2.4 for more details on responsibility for education.

form of **favouritism** is found in Scripture.⁹⁷ The new government's policy regarding **affirmative action** in education should, therefore, be criticized.⁹⁸ Neither *apartheid*, nor affirmative action should be tolerated. God's Word do, however, instruct us to **care for the poor** and be compassionate towards the needy (Act 9:36 ; Gal 2:10), which is not equivalent to affirmative action.

- The GNU should be urged and encouraged to **allow room for Christian education** in this country. **Ignoring God** and His precepts in education will result in **chaos and anarchy**. Where there are **no absolutes**, there can be **no standards**. Where there are no standards, there can be no quality. Only the truth is able to set men free. God, who created man in His likeness, should not be ignored in education.
- A **biblical view of education** should be presented to the GNU. Parsons (1987: 169-170) mentions **five premises**, which serve as **underlying principles for Christian education**. These premises are in line with the philosophy of this dissertation, provide a good summary of the biblical view of education and could therefore serve as a framework for a proposal to the GNU regarding education in South Africa :

- An **absolute Truth** (based upon God's Word) exists and can be known.
- All of **education** must be **based on this Truth**.
- Education involves **learning the Truth**, not **searching for it**.
- Since no search is needed, education is **authority centred**.
(Pupils can go astray if allowed to search for truth on their own.)
- The **motive for learning** is to bring **glory to God**. All learning should be viewed as a means to an end, as a process to worship the Lord.

7.3.4 RECOMMENDATIONS FOR FUTURE RESEARCH

It is recommended that further research be undertaken to investigate the

⁹⁷ **Affirmative action** implies that a person receives preferential treatment, because of race or social status. See Scripture references against favouritism (§ 7.3.1.6).

⁹⁸ Compare Draft White Paper on Education and Training (Department of Education 1994:12,22-24,53) on **affirmative action and equality**.

following matters :

7.3.4.1 Longitudinal (follow-up) research

- **Post-matric academic success of CESA and other Christian school pupils**
- **Post-matric spiritual maturity of CESA and other Christian school pupils**
- **Post-matric development as adults of Christian school pupils.**

7.3.4.2 Refinement of SAPPAB criteria

The following aspects of the SAPPAB model should be further researched, refined and evaluated :

- **Further refinement of SAPPAB assessment factors**
- **Further development of indicators for each assessment factor**
- **Development of criteria for assessment of pre-school Christian education**
- **Adjustment of criteria and assessment factors for the various school phases (junior and senior primary, junior and senior secondary and tertiary)**
- **Adjustment of criteria and assessment factors for evaluation of various subjects (and various levels of subjects).**

7.3.4.3 Christ-centred core curricula

The following curriculum matters need to be investigated :

- **The development of Christ-centred core and subject curricula for South Africa (A team approach is recommended for research and development of curricula.)**
- **The accreditation and implementation of such curricula**
- **Guidelines for a Christ-centred curriculum should include the following :**
 - **a biblical perspective (view) of each individual subject**
 - **a biblical approach to each subject**
 - **biblical methodology and instructional techniques.**

CONCLUSION

The Bible is the ultimate standard against which all theory (philosophy) and practice (application) should be tested. Although it provides guidelines and principles for life and living, it does not always provide detailed information on all aspects of life (for instance, schooling).

In an attempt to assess the degree of excellence attained in Christian education (and particularly in CESA schools), a set of practical and biblical criteria was developed. The criteria evaluated both the scriptural and educational soundness of the education offered by these schools.

This final chapter is concluded by referring once again to the hypothesis stated in the first chapter regarding the quality of Christian education offered by CESA schools. Various research instruments have been used in gathering information about CESA schools and the organization as such. Instruments included interviews with CESA leaders, two questionnaires to CESA schools and a SAPPAB evaluation of individual CESA schools. Despite the fact that CESA as an organization has *not* been successful in contributing towards sound Christian education since the early 90's, all of the above-mentioned investigations confirmed that the main hypothesis of this dissertation can be accepted : Individual CESA schools do contribute meaningfully towards sound Christian education in South Africa. They provide education which is both *Christ-centred* and *educationally sound*.

Throughout this dissertation it has been stated that a Christian school is far more than an educational programme with a religious coating. My prayer for South Africa is that all schools would strive to be schools which are first and foremost centred in the authority of the Scriptures and the person of Jesus Christ and that every subject will be 'shot through with the wonder of God's power and love'.⁹⁹ ♣

⁹⁹ A phrase used by Schindler & Pyle (1979:29).

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Notes :



- The first names of female authors are written in full to facilitate correct referencing in the text.
 - Interviews, referred to in bibliography, have been recorded on audio cassettes.
 - Refer to List of Abbreviations for explanations of abbreviations.
-

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He who controls the children,
controls the future.

(Adolf Hitler)

APPENDIX A

Questionnaire 1

CESA RESEARCH PROJECT

Contents of this document :

- * Questionnaire
to be completed by the principal
(Pages 1 - 9)

- * Instructions
to complete tables A and B

QUESTIONNAIRE
for completion by

PRINCIPALS OF CHRISTIAN EDUCATION SOUTH AFRICA (CESA) SCHOOLS

SCHOOL CODE : _____

- * Your assistance is kindly requested in compiling a profile of present CESA schools as part of a study undertaken at the University of South Africa.
- * All information will be treated as strictly confidential.
- * Please answer all the questions on the ANSWER SHEETS provided.
- * Post the completed answer sheets, together with tables A and B to CESA

before 8 November 1990 .

Section A : INFORMATION ABOUT YOUR SCHOOL (Past and present)

1. How many years has your school been in operation ?
 - A. Less than 1 year.
 - B. 1 year or more but less than 2 years.
 - C. 2 years or more but less than 3 years.
 - D. 3 or more years.
2. To what extent did your school make use of A.C.E. Paces during its first year of existence ?
 - A. No Paces were used.
 - B. Paces comprised about 20% - 50% of the study material.
 - C. Paces comprised about 50% - 80% of the study material.
 - D. Only Paces were used.
3. Is your school registered with any State department ?
 - A. Yes.
 - B. No, but we have applied for registration.
 - C. No, we don't plan to apply for registration.
 - D. No, we were registered but our registration has been withdrawn.
4. What is the present position regarding the ownership of the premises used for your school's operations ?
 - A. The school owns its own premises.
 - B. The school makes use of premises belonging to the church.
 - C. The school rents premises from the church.
 - D. The school rents premises but not from the church.

5. How many classrooms (or learning centres) does your school have at present ?
 - A. Less than 2
 - B. 2 to 5
 - C. 6 to 10
 - D. More than 10

6. Which of the following facilities does your school have at its disposal at present ? (More than one option may be chosen - for this question only.)
 - A Science laboratory
 - B Home Economics Centre / Industrial Arts Centre
 - C Media Centre
 - D None of the above

7. Which one of the following situations describes your present teaching strategy regarding the use of A.C.E. Paces in the **Primary Phase** (Gr 1 - Std 5) most accurately ?
 - A. No Paces are used.
 - B. Paces are only used for remedial or enrichment purposes.
 - C. Paces are used as often as possible in learning centres. Traditional classroom teaching takes place when necessary.
 - D. Paces only are used.

8. Which one of the following situations describes your present teaching strategy regarding the use of A.C.E. Paces in the **Secondary Phase** (Std 6 - Std 10) most accurately ?
 - A. No Paces are used.
 - B. Paces are only used for remedial or enrichment purposes.
 - C. Paces are used as often as possible in learning centres. Traditional classroom teaching takes place when necessary.
 - D. Paces only are used.

9. Which curriculum is presently being used at your school ?
 - A The complete ACE curriculum.
 - B The complete core curriculum of the Republic of S.A.
 - C An alternative curriculum based on the ACE curriculum.
 - D An alternative curriculum based on the core curriculum of the Republic of S.A.

10. How many members of your staff attended the A.C.E. National Educators' Convention during March 1990 ?
 - A. None
 - B. 1 or 2
 - C. 3 to 5
 - D. More than 5

11. How many of your pupils participated (or will participate) in the 1990 CESA Regional Student Conventions ?
- A. None
 - B. 1 or 2
 - C. 3 to 5
 - D. More than 5
12. How many computers do you have for the use of pupils in your school ?
- A. None
 - B. 1 to 5
 - C. 6 to 10
 - D. More than 10
13. Which one of the following options represents the school's present relationship with a church most accurately ?
- A. The school forms an integral part of an established church. The school is seen as one of the church's ministries. Therefore important decisions are jointly taken with the leadership of the church.
 - B. The school is affiliated to a particular church, but does not fall under the jurisdiction of this church.
 - C. The school is not affiliated to any particular church.
 - D. None of the above describes our situation.
14. Do you have any academic admission tests which prospective pupils must pass before they are allowed to enroll at your school ?
- A. No.
 - B. No, but we have a school readiness test.
 - C. Yes, prospective students have to pass an academic admission test.
 - D. Yes, we have an academic admission test as well as a school readiness test.
15. Which one of the following occupational groups would be most representative of the parents of pupils in your school ?
- A. Professional careers (requiring university training)
 - B. Other white collar jobs (eg. business men, clerks or administrative personnel)
 - C. Combination of options A and B
 - D. Blue collar jobs (eg tradesmen, technicians)
16. Is your school multiracial (i e composed of students of different race groups) ?
- A. Yes
 - B. No

17. Do you have any photos available of your past or present school buildings or of any other historic event at your school ?

- A. No
- B. Yes, photos (but no negatives) available.
- C. Yes, photos (as well as their negatives) available.

* Please answer questions 18 - 29 of Section A in the spaces provided on the answer sheet.

18. What is the total number of pupils in your school at present ? (Excluding Gr 0)

19. How many of your teachers are professionally qualified (i e have attained a teaching certificate, teaching diploma or teaching degree) ?

20. What is the total number of teachers (supervisors and monitors) on your staff at present ? (Excluding principal)

21. How many members of your present staff have completed the A.C.E. Training Course for Supervisors / Monitors ?

22. What are the average monthly school fees per child at your school ? (Excluding the cost of study material)

23. What is the average monthly cost of study material per child at your school ?

24. Does your school receive any subsidy from the Government at present ?

If YES , state what percentage subsidy you receive as well as any conditions you have to comply with in order to qualify for the subsidy.

If NO, state the reason for not receiving any subsidy.

25. Which extra-mural activities do you offer to students at your school at present ?

If NONE, give a reason for not offering extra-murals.

26. What is your policy regarding the admission of pupils whose parents are not members of your church ?

What is your policy regarding the admission of pupils whose parents are not Christians ?

Briefly explain your admission policy.

27. Give three reasons why, in your opinion, parents wish to enroll their children in your school ?

28. Would you be willing to allow some of your teachers, parents or pupils to complete short questionnaires for this research project, if more information should be required at a later stage ?

29. Do you have any interesting facts or figures which could be included in a research project on CESA ?
Do you have any documents to substantiate them ?
(These may include any extraordinary or miraculous occurrences or any extraordinary financial contributions which aided the establishment or growth of your school.)
- ~~~~~

Section B : RELIGIOUS BELIEFS

- * In questions 30 - 34 certain statements are made.
Kindly state whether you definitely agree or disagree with the statement or whether you are uncertain about the truth of the statement.

30. " Christ was one of God's greatest prophets who lived on this earth nearly 2000 years ago. "
- A. I definitely agree.
 - B. I am not sure.
 - C. I disagree.
 - D. I definitely disagree.
31. " According to the Bible, it is possible to be 100% sure about one's salvation. "
- A. I definitely agree.
 - B. I am not sure.
 - C. I disagree.
 - D. I definitely disagree.
32. " According to the Bible, baptism should be administered to infants. "
- A. I definitely agree.
 - B. I am not sure.
 - C. I disagree.
 - D. I definitely disagree.
33. " Speaking in tongues was a gift which the Holy Spirit gave to the early church. This gift is not important at all in the life of the church today. "
- A. I definitely agree.
 - B. I am not sure.
 - C. I disagree.
 - D. I definitely disagree.

34. " Man's consciousness must be opened to realize his own divinity. He must be made aware of his inner human potential. "

- A. I definitely agree.
- B. I am not sure.
- C. I disagree.
- D. I definitely disagree.

35. To how many (different) church denominations have you belonged during the past 10 years ?

- A. One
- B. Two
- C. Three
- D. Four or more

36. Do you attend more than one church service per Sunday ?

- A. Never
- B. Sometimes
- C. Often
- D. Always

37. Do you attend a weekly home or Bible study group ?

- A. Never
- B. Sometimes
- C. Often
- D. Always

38. Do you attend prayer meetings ?

- A. Never
- B. Sometimes
- C. Often
- D. Always

Section C : PHILOSOPHY OF EDUCATION

39. Which one of the following statements describes best your philosophy of man ?

- A. Man is forever sinful. No good thing can or ever will come from him.
- B. Man is sinful. By accepting Christ's death, one can be forgiven. But life on earth will still be miserable. Victorious living is only possible after death.
- C. Christ has come in order for sinners to receive forgiveness of sins. By his Spirit, they are enabled to live victorious lives even on earth.
- D. Man is inherently good. It is only the social environment which causes the good to be marred.

APPENDIX B

**Questionnaire 1 : Answer sheets
(including Tables A and B)**

ANSWER SHEETS
for completion by
PRINCIPALS OF CESA SCHOOLS

School code : _ _ _ _ _

Date : _____

- * All information will be treated as strictly confidential.
* Please post the completed ANSWER SHEETS, together with
tables A and B to CESA before
8 November 1990.
* **Either** make a clear **cross (X)** through the letter
representing your choice
or else fill in the required **information** in the spaces
provided on these answer sheets.
-

Section A : INFORMATION ABOUT YOUR SCHOOL

- | | | | | |
|---------------------------------|---|---|---|---|
| 1. School's existence | A | B | C | D |
| 2. Paces : first year | A | B | C | D |
| 3. Registration | A | B | C | D |
| 4. Ownership of school premises | A | B | C | D |
| 5. Classrooms | A | B | C | D |
| 6. Laboratory facilities | A | B | C | D |
| 7. Paces : Primary Phase | A | B | C | D |
| 8. Paces : Secondary Phase | A | B | C | D |
| 9. Curriculum | A | B | C | D |
| 10. Educators' Convention | A | B | C | D |
| 11. Student Conventions | A | B | C | D |
| 12. Computers | A | B | C | D |
| 13. Church-school relationship | A | B | C | D |
| 14. Admission tests | A | B | C | D |
| 15. Occupations : parents | A | B | C | D |
| 16. Multiracial | A | B | | |
| 17. Photos | A | B | C | |

18. Total number of pupils (Excluding Gr 0) : _____
19. Teachers (professionally qualified) : _____
20. Total number of teachers (Excluding principal) : _____
21. ACE Training Course : _____
22. Average monthly school fee : _____
23. Average monthly cost of study material : _____
24. Government subsidy : _____

25. Extra-mural activities : _____

26. Admission policy : _____

27. Reasons for enrolment : _____

28. Co-operation : Further questionnaires : _____

29. Interesting documented (?) facts : _____

Section B : RELIGIOUS BELIEFS

30.	Christ	A	B	C	D
31.	Salvation	A	B	C	D
32.	Baptism	A	B	C	D
33.	Holy Spirit	A	B	C	D
34.	Human potential	A	B	C	D
35.	Church membership	A	B	C	D
36.	Attendance : Church services	A	B	C	D
37.	Attendance : Home groups	A	B	C	D
38.	Attendance : Prayer meetings	A	B	C	D

Section C : PHILOSOPHY OF EDUCATION

39.	View of man	A	B	C	D
40.	View of child	A	B	C	D
41.	Corporal punishment	A	B	C	D
42.	Main responsibility : principal	A	B	C	D
43.	Responsibility : education	A	B	C	D
44.	Ultimate goal of teaching	A	B	C	D

45. Strength of CESA : _____

46. Weakness of CESA : _____

47. Problems in Christian education in S.A. :

1.) _____

2.) _____

48. Characteristics of a true Christian school :

1.) _____

2.) _____

3.) _____

Section D : BIOGRAPHICAL INFORMATION

49. Age	A	B	C	D
50. Race group	A	B	C	D
51. Home language	A	B	C	D
52. Marital status	A	B	C	D
53. Highest school standard	A	B	C	D
54. Highest academic qualification	A	B	C	D
55. Highest professional qualification	A	B	C	D
56. Teaching experience	A	B	C	D
57. Previous occupation	A	B	C	D
58. Present post	A	B	C	D
59. Gross monthly income	A	B	C	D

You are kindly requested to make sure that you have answered all the questions.

If no answer to a particular multiple-choice question has been given, it will be assumed that none of the options mentioned was applicable to your situation.

You are again assured that all information will be treated strictly confidential.

THANK YOU VERY MUCH FOR YOUR PRECIOUS TIME
AND YOUR PARTICIPATION !

Post completed questionnaire to :

CESA RESEARCH PROJECT

Christian Education South Africa

P.O. Box 22072

GLENASHLEY 4022

TABLE A : PRESENT SITUATION

~~~~~  
 School code : \_\_\_\_\_

Total number of staff members at present : \_\_\_\_\_  
 ~~~~~

TABLE A : DATA AS ON **31.10.90**
 REFLECTING THE PRESENT SITUATION AT THE SCHOOL

Gr or Std	Total no of pupils	Sex		Home language				Race group			Use of Paces
		B	G	E	A	B	O	W	B	O	
Gr 0											
Gr 1											
Gr 2											
Std1											
Std2											
Std3											
Std4											
Std5											
Std6											
Std7											
Std8											
Std9											
Std10											
TOTAL											

TABLE B : HISTORIC OVERVIEW

~~~~~  
 School code : \_\_\_\_\_

Date on which school started to operate : \_\_\_\_\_

Total number of staff members during the first year of the  
 school's existence : \_\_\_\_\_  
 ~~~~~

TABLE B :

HISTORIC VIEW :
DATA (as much as is available) REFLECTING THE
SITUATION AT THE SCHOOL DURING ITS FIRST YEAR
OF OPERATION

Grade or Standard	No of pupils (if data are available to you)	Use of PACES (Use same codes as for Table A)
Gr 0		
Gr 1		
Gr 2		
Std 1		
Std 2		
Std 3		
Std 4		
Std 5		
Std 6		
Std 7		
Std 8		
Std 9		
Std 10		
TOTAL		

APPENDIX E

Questionnaire 1 : Correspondence

40. Which one of the following statements describes best your view of a child and the rearing of children ?
- A. A child must be seen, not heard.
 - B. Because every child is unique, it should be allowed to have a say in its education.
 - C. Every child must be respected as a unique creature of God. On the other hand, because the child is still immature, it needs firm discipline as well.
 - D. Discipline in a Christian environment should be very strict. A child should unconditionally obey all adults.
41. What is your opinion about corporal punishment (spanking) in the school ?
- A. It should not be administered at all in this modern age that we are living in.
 - B. It should not be necessary at all in a Christian school.
 - C. It should be administered lovingly and only as a last resort.
 - D. It should be administered at all times.
42. What do you consider to be your greatest responsibility as principal of your school ?
- A. Administrative guidance
 - B. Academic guidance
 - C. Spiritual guidance
 - D. Combination of all of the above
43. Parents, church and government are believed to have different responsibilities regarding the education (or schooling) of children. Which one of the following arrangements of responsible parties for schooling do you prefer ?
- (The party considered to have greatest responsibility is mentioned first.)
- A. Parents : Church : State
 - B. State : Parents : Church
 - C. Church : Parents : State
 - D. Parents : State : Church
44. What is the ultimate goal of all the teaching at your school ?
- A. Academic maturity (i e academically well qualified)
 - B. Social maturity (i e able to cope well in society)
 - C. Spiritual maturity (i e disciples of Christ)
 - D. Combination of academic and spiritual maturity.

* Please answer questions 45 - 48 in the spaces provided on the answer sheet.

45. In your opinion, what is the greatest single strength of CESA at present ?
46. In your opinion, what is the greatest single weakness of CESA at present ?
47. In your opinion, what are the two greatest problems currently experienced by Christian education in S.A. in general ?
48. What would you consider to be the three main characteristics of a school which offers true Christian education ?
- ~~~~~

Section D : BIOGRAPHICAL INFORMATION

49. How old are you ? (in years)
- A. Younger than 30
 - B. From 30 - 39
 - C. From 40 - 49
 - D. 50 or older
50. Which race group do you belong to ?
- A. White
 - B. Black
 - C. Coloured
 - D. Asian
51. Which language is spoken most frequently in your home ?
- A. English
 - B. Afrikaans
 - C. A Black language
 - D. Other
52. What is your marital status ?
- A. Married
 - B. Never married
 - C. Divorced
 - D. Widow/widower
53. What is the highest school standard that you have passed ?
- A. Std 6 or lower
 - B. Std 8
 - C. Std 9
 - D. Std 10

54. What is the highest academic qualification that you have attained ?
- A. Degree (e g B.A. , B.Com or B.Sc)
 - B. Honours degree (e g B.Sc (Hon))
 - C. Master's degree (e g M.A. or M.Sc)
 - D. Doctor's degree (e g Ph.D or D.Sc)
55. What is the highest professional (i e teaching) qualification that you have attained ?
- A. Certificate / Diploma
(e g P.T.C. , S.E.D. , H.E.D. or F.D.E.)
 - B. Degree (e g B.A.Ed , B.Sc.Ed)
 - C. Honours degree (e g B.Ed)
 - D. Master's or Doctor's degree (e g M.Ed, D.Ed or Ph.D)
56. How many years of teaching experience did you have before you became a principal ?
- A. None
 - B. 0 - 5 years
 - C. 6 - 10 years
 - D. More than 10 years
57. What was your previous occupation ?
- A. Principal of another school
 - B. Teacher
 - C. Pastor
 - D. Private sector or occupation not mentioned above
58. How long have you been the principal of a CESA school ?
- A. Less than 1 year.
 - B. 1 year or more but less than 2 years.
 - C. 2 years or more but less than 4 years.
 - D. 4 or more years.
59. What is the gross monthly income you receive for being the principal ?
- A. Less than R1500
 - B. From R1500 to R3000
 - C. From R3001 to R4500
 - D. More than R4500

~~~~~

You are kindly requested to make sure that you have answered all the questions.

If no answer to a multiple-choice question has been given, it will be assumed that none of the options was applicable to your situation.

THANK YOU VERY MUCH FOR YOUR PRECIOUS TIME  
AND YOUR PARTICIPATION !

INSTRUCTIONS FOR COMPLETING TABLE A AND TABLE B :

1. Fill in a NUMBER for each column, except for the last column.
2. Fill in a LETTER code (see below) for the last column.

EXPLANATION OF CODES :

SEX :                      B = Number of boys  
                            G = Number of girls

HOME LANGUAGE :        E = English  
                            A = Afrikaans  
                            B = A Black language  
                            O = Other

RACE GROUP :            W = White  
                            B = Black  
                            O = Other

USE OF PACES :

For each grade / standard, choose the letter which best describes the situation in that particular class regarding the use of PACES.

N = No PACES used in class  
O = PACES used in class occasionally  
R = PACES used for remedial purposes  
E = PACES used for enrichment purposes  
R/E = PACES used for remedial and enrichment purposes  
P = PACES used all the time

EXAMPLE of completed first row of table A :

Gr1    12        5    7        9   2   1   0        11   1   0        P



## **APPENDIX D**

### **Questionnaire 1 : Accompanying letter to principals**

October 1990

Dear Principal

**CESA RESEARCH PROJECT**

Another questionnaire ! Yes, but a different one this time.

Your assistance is required to complete this questionnaire for the sake of God's kingdom in South Africa. Your honest and valued opinion is necessary to compile a profile of all Christian Education South Africa (CESA) schools at present.

This profile will form part of an in depth study of the origin, growth and philosophy of education of CESA.

If you are not registered with CESA at present but are using ACE Paces, we would appreciate your cooperation.

Your answers will not only enable the researcher to compile a profile, but will also enable the leadership of CESA to evaluate and plan more effectively for the future. Furthermore, the type of questions asked will also assist you to evaluate your own personal commitment to God and to the calling He has on your life, regarding the education of our children.

Your identity will not be disclosed to any person or organization. All information will be treated as strictly confidential.

In the light of the above, you are kindly requested to

1. be totally honest in your answers
2. complete the questionnaire (on the answer sheets)
3. complete the statistics (in table A and B)
- and 4. post the completed three documents

**before Thursday, 8 November 1990**

to : CESA RESEARCH PROJECT  
Christian Education South Africa  
P.O. Box 22072  
Glenashley 4022

Your co-operation will greatly be appreciated. God bless you as you labour in His vineyard.

Yours faithfully  
The researcher.

**APPROVED BY TREVOR YOKO : \_\_\_\_\_**  
**(Executive Director : CESA )**

**Date approved : \_\_\_\_\_**

## **APPENDIX C**

### **Questionnaire 1 : Instructions to CESA National Office**

**(Coding, distribution, collection)**

## CESA RESEARCH PROJECT

### INSTRUCTIONS : GENERAL, CODING, DISTRIBUTION AND COLLECTION OF QUESTIONNAIRES.

#### GENERAL

##### \* Responsibility of coding, distribution and collection

As agreed upon (Trevor's choice) CESA will be responsible for the allocation of school codes (within researcher's specifications) , the distribution and collection of questionnaires.

##### \* Control procedures

Because of the scientific nature of this research project, certain control procedures will have to be followed. These are described below. CESA staff members are requested to carefully abide by these procedures.  
The progress chart must carefully be kept up to date at all times.  
Any completed document sent to Pretoria, must please be photo copied before posting it.

##### \* Confidentiality

The researcher would like to refer you again to the agreement made that

**no information or results of this project may be made known to any person/organization before this research project has been published.**

Statistics (eg number of pupils) may be used by CESA leadership for planning purposes only ,but may not be published until the dissertation has been published.

All research information must be treated as strictly confidential, not only for the sake of the schools, but also for the scientific acceptability of the research project.

##### \* Thanks

Lastly, thank you Peggy, Graham and Trevor !

## 1. CODING

\* School code : \_ \_ \_ \_ \_ (8 digits)

Postal code (4 digits) - special arrangements for countries outside R.S.A. and "homelands".

CESA code (4 digits) - number decided upon by CESA to identify each school uniquely.

Example : 2004 0002

\* Postal code for schools in Namibia, Botswana, Lesotho and Swaziland, TBVC states and GK3LQ states :

(a) R.S.A. : Use normal postal codes.

(b) Namibia, Botswana, Lesotho and Swaziland :  
Use "postal code" : N999

(c) TBVC states/homelands :  
(i e Transkei, Bophuthatswana, Venda and Ciskei)  
Use "postal code" : T999

(d) GK3LQ self-governing homelands :  
(i e Gazankulu, Kangwane, KwaNdebele, KwaZulu, Lebowa and Qwaqwa)  
Use "postal code" : G999

Example of school code of school in TBVC state :  
T999 0068

## 2. PROCEDURE

### 2.1 Coding of schools.

Refer to the specific "postal codes" for areas outside R.S.A. in paragraph 1 above.

### 2.2 Keep duplicate of school-and-school-code allocation at separate venue, in case of fire, theft or misplacement.

### 2.3 Very important :

Draw up a progress chart which must be kept up to date at all times. The "progress" of the questionnaires will be recorded step by step on this chart. Refer to example attached.

### /2.4 School code

2.4 School code has to be filled in four times for each set:

1. Questionnaire , page 1
2. Answer sheet , page 1
3. Table A
4. Table B

2.5 Post questionnaire, answer sheets and covering letter to all schools (CESA and ACE schools) with CESA newsletter as soon as possible.  
(Return date on questionnaire is 8 November 1990.)  
If possible, do not fold answer sheets ?

2.6 Keep progress chart up to date all the time.

2.7 If any questionnaire gets lost, please use originals to make new copies for particular school.

2.8 Please remind schools, if any questionnaires are still outstanding on return date, 8 November 1990.

2.9 Before posting completed questionnaires and progress chart to researcher, please make copies of :

the original answer sheets and tables  
the progress chart

Copies are kept by CESA for future use and for security reasons (may get lost in post.)  
Originals are posted to researcher.

2.10 Post completed answer sheets and progress chart to

CESA RESEARCH PROJECT  
P.O. Box 37183  
FAERIE GLEN 0043

as soon as all answer sheets etc have been received.

Use air mail.

Keep receipt, as postage will be refunded by researcher.

INFORMATION REQUIRED BY RESEARCHER:

Please could you let me have the following information,  
in writing :

1. On which date did CESA receive the questionnaires at Glenashley ?
2. Progress chart  
(Date posted, date returned, problems, reminders, date posted to Pretoria)
3. How many questionnaires were posted/issued to schools?
4. How many answer sheets etc were still outstanding on return date (8/11/90) ?
5. How many answer sheets etc were still outstanding on 8/12/90, one month after return date ?
6. Which of the schools (on progress chart) are registered with CESA ?  
Please make tick in first column on progress chart, if registered with CESA.

Thanks Peggy !

## **APPENDIX G**

### **Summary of responses (Questionnaires 1 and 2)**



## QUESTIONNAIRE 1

| ITEM | DESCRIPTION               | A  | B  | C  | D  | TOTAL |
|------|---------------------------|----|----|----|----|-------|
| 1    | Years of existence        | 2  | 8  | 9  | 22 | 41    |
| 2    | PACES in first year       | 2  | 0  | 14 | 24 | 40    |
| 3    | Registered                | 37 | 4  | 0  | 0  | 41    |
| 4    | Ownership of premises     | 4  | 17 | 7  | 13 | 41    |
| 5    | Number of classrooms      | 0  | 21 | 17 | 3  | 41    |
| 6    | Facilities/ laboratories  | 26 | 23 | 25 | 7  | 81    |
| 7    | PACES : Primary phase     | 4  | 1  | 32 | 4  | 41    |
| 8    | PACES : Sec phase         | 6  | 3  | 16 | 4  | 29    |
| 9    | Curriculum                | 10 | 10 | 14 | 7  | 41    |
| 10   | Educators' Conventions    | 7  | 9  | 11 | 14 | 41    |
| 11   | Student Conventions       | 23 | 1  | 1  | 16 | 41    |
| 12   | Computers                 | 13 | 28 | 0  | 0  | 41    |
| 13   | Church affiliation        | 37 | 2  | 2  | 0  | 41    |
| 14   | Admission tests           | 5  | 17 | 1  | 18 | 41    |
| 15   | Occupation of parents     | 1  | 10 | 24 | 8  | 43    |
| 16   | Multiracial               | 36 | 5  | 0  | 0  | 41    |
| 30   | Deity of Christ           | 4  | 0  | 1  | 33 | 38    |
| 31   | Assurance of salvation    | 40 | 0  | 0  | 0  | 40    |
| 32   | Believers' baptism        | 0  | 1  | 3  | 36 | 40    |
| 33   | Gift of tongues           | 0  | 1  | 2  | 37 | 40    |
| 34   | New Age philosophy        | 3  | 0  | 7  | 29 | 39    |
| 35   | Church denominations      | 16 | 23 | 1  | 0  | 40    |
| 36   | Church attendance         | 2  | 10 | 12 | 16 | 40    |
| 37   | Group attendance          | 3  | 6  | 8  | 23 | 40    |
| 38   | Attend prayer meetings    | 0  | 8  | 9  | 23 | 40    |
| 39   | View of man               | 0  | 0  | 41 | 0  | 41    |
| 40   | View of child             | 0  | 0  | 41 | 0  | 41    |
| 41   | Corporal punishment       | 0  | 0  | 40 | 0  | 40    |
| 42   | Priority of principal     | 1  | 1  | 1  | 38 | 41    |
| 43   | Responsibility : schoolin | 39 | 0  | 1  | 1  | 41    |
| 44   | Ultimate goal of teachin  | 1  | 1  | 9  | 32 | 43    |
| 49   | Age of principal          | 2  | 23 | 12 | 4  | 41    |
| 50   | Race group of principal   | 40 | 1  | 1  | 1  | 43    |
| 51   | Language of principal     | 31 | 11 | 0  | 0  | 42    |
| 52   | Marital status of princip | 38 | 2  | 0  | 1  | 41    |
| 53   | Highest school standard   | 1  | 1  | 0  | 39 | 41    |
| 54   | Acad qualifications       | 14 | 5  | 0  | 0  | 19    |
| 55   | Prof qualifications       | 24 | 1  | 2  | 1  | 28    |
| 56   | Teaching experience       | 6  | 12 | 10 | 13 | 41    |
| 57   | Previous occupation       | 3  | 25 | 10 | 5  | 43    |
| 58   | Years: principal CESA     | 10 | 8  | 17 | 6  | 41    |
| 59   | Gross monthly income      | 15 | 16 | 6  | 2  | 39    |

Note : Only multiple choice items have been included.

## RESULTS OF QUESTIONNAIRE 2

(TO CESAT PRINCIPALS)

April 1992

| SCHOOL | 1   | 2   | 3   | 4   | 5   | 6   | 7   | 8   | 9   | 10  | 11  | 12  | 13  | 14  | 15  | 16  | 17   | 18  | 19  | 20  | 21  | 22   | 23  | 24   |
|--------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|-----|-----|-----|------|-----|------|
| ITEM   |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |      |     |     |     |     |      |     |      |
| 1      | 10  | 6   | 10  | 10  | 4   | 5   | 8   | 10  | 9   | 10  | 10  | 5   | 5   | 5   | 10  | 10  | 5    | 5   | 9   | 9   | 10  | 5    | 5   | 6    |
| 2      | 18  | 41  | 121 | 42  | 43  | 37  | 135 | 267 | 64  | 170 | 86  | 40  | 60  | 85  | 86  | 120 | 191  | 47  | 70  | 54  | 70  | 70   | 32  | 100  |
| 3      | 3   | 13  | 17  | 8   | 7   | 8   | 23  | 27  | 9   | 35  | 16  | 5   | 9   | 10  | 16  | 21  | 11   | 6   | 11  | 6   | 12  | 7    | 4   | 10   |
| 2/3    | 6   | 3.2 | 7.1 | 5.3 | 6.1 | 4.6 | 5.9 | 9.9 | 7.1 | 4.9 | 5.4 | 8.0 | 6.7 | 8.5 | 5.4 | 5.7 | 17.4 | 7.8 | 6.4 | 9.0 | 5.8 | 10.0 | 8.0 | 10.0 |
| 4      | 2   | 6   | 13  | 4   | 2   | 7   | 20  | 22  | 7   | 20  | 15  | 4   | 6   | 10  | 16  | 8   | 11   | 3   | 3   | 3   | 10  | 6    | 2   | 4    |
| 5A     | 80  | 73  | 77  | 60  | 25  | 33  | 50  | 55  | 78  | 71  | 50  | 90  | 57  | 71  | 80  | 10  | 70   | 1   | 70  | 80  | 35  | 90   | 0   | 10   |
| 5B     | 20  | 25  | 1   | 40  | 0   | 33  | 40  | 40  | 2   | 1   | 15  | 0   | 5   | 5   | 15  | 70  | 25   | 0   | 20  | 5   | 35  | 0    | 0   | 0    |
| 5C     | 0   | 2   | 22  | 0   | 75  | 33  | 10  | 5   | 20  | 28  | 25  | 10  | 38  | 24  | 5   | 20  | 5    | 99  | 10  | 15  | 30  | 10   | 100 | 90   |
| 6      | 100 | 97  | 65  | 100 | 25  | 66  | 70  | 90  | 72  | 72  | 65  | 65  | 60  | 76  | 95  | 80  | 75   | 1   | 90  | 70  | 70  | 88   | 0   | 10   |
| 7      | 0   | 1   | 1   | 1   | 0   | 0   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 1   | 0   | 0   | 1   | 1    | 0   | 0    |
| 8      | 180 | 100 | 200 | 250 | 135 | 250 | 250 | 300 | 410 | 350 | 240 | 200 | 210 | 135 | 230 | 120 | 285  | 185 | 200 | 190 | 270 | 275  | 250 | 200  |
| 9      | 2   | 6   | 12  | 4   | 3   | 0   | 8   | 9   | 8   | 12  | 10  | 4   | 8   | 7   | 7   | 0   | 9    | 1   | 4   | 12  | 7   | 9    | 3   | 4    |
| 11     | 100 | 99  | 100 | 100 | 20  | 100 | 70  | 98  | 100 | 85  | 95  | 100 | 95  | 95  | 95  | 80  | 100  | 100 | 95  | 100 | 99  | 90   | 50  | 50   |
| 12     | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1    | 1   | 1   | 1   | 1   | 1    | 1   | 1    |
| 13     | 1   | 1   | 0   | 1   | 1   | 0   | 1   | 0   | 0   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 0    | 1   | 1   | 1   | 1   | 0    | 1   | 1    |
| 14A    | 99  | 70  | 0   | 80  | 100 | 10  | 100 | 0   | 0   | 100 | 100 | 100 | 60  | 70  | 70  | 100 | 0    | 100 | 90  | 90  | 70  | 0    | 100 | 100  |
| 14B    | 20  | 40  | 0   | 20  | 0   | 0   | 100 | 0   | 0   | 30  | 0   | 0   | 0   | 0   | 0   | 60  | 0    | 0   | 90  | 80  | 5   | 0    | 0   | 100  |
| 15     | 1   | 1   | 1   | 1   | 1   | 0   | 1   | 1   | 1   | 1   | 0   | 1   | 1   | 1   | 1   | 1   | 1    | 1   | 1   | 1   | 1   | 1    | 1   | 1    |
| 16A    | 1   | 0   | 1   | 1   | 0   | 0   | 1   | 1   | 0   | 1   | 0   | 1   | 1   | 1   | 0   | 1   | 1    | 1   | 1   | 1   | 1   | 1    | 1   | 0    |
| 17     | 1   | 1   | 1   | 1   | 0   | 0   | 1   | 1   | 0   | 1   | 0   | 0   | 1   | 1   | 1   | 1   | 1    | 1   | 1   | 1   | 0   | 1    | 1   | 1    |
| 18     | 1   | 1   | 0   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 1   | 0   | 1   | 1   | 1   | 0    | 1   | 1   | 1   | 0   | 1    | 1   | 1    |

# Letter to Winton van der Merwe

Posbus 37183  
FAERIE GLEN  
0043

27 Mei 1990

Liewe Winton

Ek sal baie bly wees as jy my i.v.m. die volgende twee sake van inligting of opinie kan voorsien :

## 1. GLOBALE INLIGTING I.V.M. CESA SKOLE

Ek is tans besig met die opstel van 'n vraelys aan CESA-skole. Die voorgestelde vraelys sal eers aan Pastoor Yoko en daarna aan twee "proefskole" gestuur word vir finale aanbevelings, voordat dit aan alle CESA-skole gestuur sal word.

Trevor Yoko het selfs aangebied om die finale vraelyste saam met een van CESA se nuusbriewe aan skole uit te stuur.

Om met my beplanning vir die klassifikasie en verwerking van vraelysdata te kan vorder, benodig ek sekere inligting .(Ek besef dat alle inligting vertroulik hanteer moet word.)

Kan jy dalk vir my 'n aanduiding gee van hoeveel CESA-skole tans (1990) in die volgende vier gebiede funksioneer ?

1. R.S.A. (sonder TBVC en GK3LQ self-regerende state)
2. TBVC-lande (Transkei, Bophuthatswana, Venda en Ciskei )
3. GK3LQ-state (Gazankulu, Kangwane, Kwazulu, KwaNdebele, Lebowa en Qwaqwa )
4. Namibie, Botswana, Lesotho en Swaziland

Aangeheg 'n kaart van Suid-Afrika waarop die 4 gebiede onderskei word.

## 2. DEFINISIE : 'N CESA-SKOOL

Tweedens sal ek graag by jou wou verneem hoe jy tans (1990) 'n CESA - skool sou definieer ?

Verbeter/korrigeer asb my poging :

'n CESA-skool is 'n skool wat

- \* poog om Christelike onderwys te gee binne 'n Christelike milieu deur Bybel-gesentreerde kurrikuluminhoud deur Christen - onderriggewers aan te bied
- \* nie net akademiese en sosiale volwassenheid van die kind as doelstelling van onderwys stel nie, maar ook (en veral)

- die geestelike volwassenheid van die kind.
- \* as privaatskool geregistreer is (Is dit waar?)
  - \* tans (1990) geen subsidie van die staat ontvang nie
  - \* ongeveer R1000 aan ACE (internasionaal) betaal het om van ACE kurrikula, studiemateriaal en opleidingsgidse te mag gebruik maak
  - \* (waarvan) elke personeellid 'n ACE opleidingskursus deurloop het
  - \* by CESA geaffilieer is
  - \* onder die geestelike toesig van een of ander kerk funksioneer

Die definisie is veronderstel om 'n CESA-skool van 'n ander Christelike privaatskool te onderskei. Hoe sou jy 'n CESA-skool definieer?

Winton, dankie dat ek jou weer kon pla!

Ek sluit 'n gefrankeerde koevert hierby in om 'n bietjie tyd vir jou te bespaar.

Baie seen op al jou werk.

Groetnis

*Monika Nel*

(Tel : (012) 9912229 (H) )

Letter to Graham Yoko

P.O.Box 37183  
FAERIE GLEN  
0043

20 June 1990

Dear Graham

Thank you so much for putting my name on your mailing list.

The minutes of your principal/pastors meetings were extremely useful to me as to where CESA is heading.

I would like to ask you a big favour :

\* Would it at all be possible to let me have copies of all recorded principal/pastors meetings' minutes since the beginning of A.C.E. (SA) ? These records would be an invaluable source of information for my research on CESA and would save me many hours of interviewing. I must immediately add to this request that I understand fully the confidential nature of such records. If they were made available to me , care will be taken in this regard. I am also willing to pay for any photocopying expenses.

\* If you have any minutes available on the A.G.M. held in Bethlehem during May 1990, I would very much appreciate a copy.

\* Any documents or information on A.C.E.(S.A) or CESA would be of great help to me . Photos of any historic event would also be appreciated.

The questionnaire to all CESA principals, which I have discussed with your father during the National Educators Convention in Johannesburg , has been altered a few times. I hope to send your father a copy for his approval before end of July 1990.

Finally, just an administrative matter :

There seems to be a mistake in my address. (Incorrect label attached). Please correct , according to the above-mentioned address.

God bless you and equip you with His ability to do His work !

Yours in Christ

Monika Nel

Letter to Trevor Yoko

P.O. Box 37183  
FAERIE GLEN  
0043

27 August 1980

The Executive Director  
Christian Education South Africa  
P.O. Box 22072  
Glenashley  
4022

Dear Pastor Trevor

RESEARCH PROJECT ON CESA

During March 1980 at the Educators' Convention at Rhema, I discussed with you the possibility of sending out a questionnaire to the principals of all CESA schools. You mentioned that you could perhaps assist me by sending out the questionnaire with one of your monthly newsletters?

Allow me to give you a bit more background regarding the purpose of this questionnaire.

The purpose of this questionnaire is to draw up a profile of the present CESA schools (1990). This profile will form part of a Master's degree study presently undertaken at the University of South Africa, entitled

**The origin, growth and philosophy of education of the  
CHRISTIAN EDUCATION SOUTH AFRICA school movement.**

**A historic educational investigation and evaluation.**

I would like to mention that I do not see this research project simply as an academic exercise. I believe that somehow it is to fit in with God's overall purpose and plan for the establishment of His kingdom in this land through true Christian schooling. In order to conduct a scientific research project, I will endeavour to be as objective as possible in my interpretation of any facts. At the same time I acknowledge my dependence on God, the only Source of true wisdom and His Holy Spirit, the One who will lead me into all truth.

All information obtained from the questionnaire will be treated as strictly confidential. No names, addresses or particulars of any school will be made known to anybody without your written consent. The sensitive nature of particular questions (e g the registration of a school) will be considered at all times and treated correspondingly. For practical reasons (e g control purposes) the name of the school will however have to appear on the questionnaire.

I would like to send out three documents to all CESA schools, as soon as possible.

These three documents (in provisional form) have been included for your inspection and your approval :

1. Questionnaire for principals of CESA schools.
2. Table A : Present situation : Pupils' data reflecting the present situation at each school.
3. Table B : Historic perspective : Pupils' data reflecting the situation as it was on the day the school was opened.  
(I assume that the data for table B will in most cases be incomplete.)

Any suggestions, criticism or advice will be greatly appreciated. If you have any other questions that you would like to see added to the questionnaire for CESA purposes, please let me know. In order to clarify any matters, I will call you (at 031-522110 / 522294 ) during the first week in September.

For research purposes it would be helpful if I could have any suggestions, recommendations or criticism and especially your final approval in writing.

The preliminary plan of action is :

1. CESA's approval of questionnaire. (Mid-September)
2. Trial run : Two or three schools. (End of September)
3. Final adjustments to questionnaire.
4. Arrangements for distribution of final questionnaire to all schools - via CESA ? (September/ October)
5. Final questionnaires to all schools. (October)
6. Collection of questionnaires. (October/ November)

Pastor Trevor, I know you are a busy man. Your time and assistance in this project is therefore appreciated even more. I would like to thank you in advance for your involvement.

Sincerely in Christ

*Monika Nel*

M B E Nel (Miss)

Tel : (012) 9912229 (H)  
(012) 3221303 x 232 (W)

P.S. Do you have a phone number at home where I could contact you after hours ?

18 April 1991

CESA RESEARCH PROJECT  
P O Box 37183  
FAERIE GLEN 0043  
(Tel 012- 9912229)

Attention : Pastor Trevor / Graham / Peggy

The Executive Director  
CHRISTIAN EDUCATION SOUTH AFRICA  
P.O. Box 22072  
Glenashley 4022

Dear Pastor Trevor

**CESA RESEARCH PROJECT (1990)**

Thank you very much for all your assistance in this project so far. The questionnaires which I collected personally from Peggy in December 1990 provided me with valuable information.

**Outstanding questionnaires**

Unfortunately there are still 43 (representing 54% of the total number of ) questionnaires outstanding. Results deduced from incomplete data will render the research invalid. Furthermore, the compilation of a profile of all CESA schools - which is the purpose of the questionnaire - might become impossible.

Lots of time, effort and money have been invested in this project over the past two years. Its completion is important for the whole of South Africa and especially for Christian education in South Africa.

In the light of the above, I urge you to assist me in collecting the outstanding questionnaires within the next two weeks in order to complete this project before 10 May 1991.

**CESA response**

I would appreciate it if you would let me know shortly whether you are still prepared to assist me in collecting the outstanding questionnaires, as has been agreed upon at the start of the project.

If you are, the following steps should be taken immediately :

1. A copy of the progress chart (reflecting progress up to 1/4/91) should be posted to me.

\* If you have not kept track of the progress, please complete the chart diligently as from now on.



## **APPENDIX F**

### **Questionnaire 2**

## QUESTIONNAIRE

### **CESAT PRINCIPALS / PASTORS MEETING HELD AT HATFIELD CHRISTIAN SCHOOL, PRETORIA ON 24 APRIL 1992**

---

Many changes have taken place in CESA and in CESA schools since 1989. We would appreciate it greatly if you (the principal or a representative) could assist us by answering the following questions regarding the present situation at your school.

- \* If you are not sure about the exact numbers, please add the word 'approximately'.
  - \* We would appreciate it if you could fill in your name, your school's name and address at the end, but this information is not compulsory. Feel free to complete this questionnaire anonymously, if you wish.
  - \* Thank you very much for your assistance.
- 

1. **Grades and standards offered at your school at present**  
(eg gr 0-2 , std 1-8) : \_\_\_\_\_
  2. **Total number of pupils**  
(exclude grade 0) : \_\_\_\_\_
  3. **Total number of staff members**  
(exclude principal) : \_\_\_\_\_
  4. **Number of professionally qualified**  
(i e teacher's diploma) staff: \_\_\_\_\_
  5. **Home languages of pupils and approximate percentage**  
(eg Eng: 90% , Afr: 5% , Zulu: 5% ) : \_\_\_\_\_
  6. **Races represented and approximate percentage**  
(eg Whites: 80% , Blacks: 15% , Coloureds: 5%) : \_\_\_\_\_
  7. **Does your school receive a government subsidy?**  
If so, since when? Any conditions attached?  
If not, why not? \_\_\_\_\_
  8. **Annual school fees per child**  
(Exclude study material) : \_\_\_\_\_
  9. **Extra-mural activities offered by the school**  
(sport and cultural) : \_\_\_\_\_
  10. **What does your admission policy entail? Do you have any entrance tests?** \_\_\_\_\_
  11. **Approximately what percentage of your pupils has at least one born-again parent? (eg 70%)** \_\_\_\_\_
  12. **Is your school registered with CESA?**  
If so, since when? Why? If not, any reasons? \_\_\_\_\_
-

13. Are you an ACE school? \_\_\_\_\_
14. Do you make use of any PACES? If not, why not?  
If so, to what extent do you make use of PACES at primary level? To what extent do you make use of PACES at secondary level? \_\_\_\_\_  
\_\_\_\_\_
15. Does your school operate as part of the ministry of a particular church? \_\_\_\_\_
16. Is your school supported a) financially, b) spiritually in any way by any church or congregation? Please explain.  
\_\_\_\_\_  
\_\_\_\_\_
17. Who is the spiritual overseer of your school?  
(eg the pastor / the principal) \_\_\_\_\_
18. How do the salaries of your staff members compare with those of teachers at government schools?  
(Eg same/lower/higher) \_\_\_\_\_
19. What is your school's policy on correction / disciplining a child? \_\_\_\_\_
20. In which ways is your school different from a government school a) spiritually \_\_\_\_\_  
b) academically \_\_\_\_\_  
c) administratively? \_\_\_\_\_
21. Any comments on the ACE curriculum? \_\_\_\_\_  
\_\_\_\_\_
22. Any comments on CESA? (Strengths, weaknesses, areas necessary of improvement, suggestions) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
23. Any other comments or suggestions regarding CESA?  
\_\_\_\_\_  
\_\_\_\_\_

VCESAT.924

Completion of this section is optional.

School's name, address and telephone number  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Respondent's name and office (principal/ pastor / teacher)  
\_\_\_\_\_

## **APPENDIX I**

### **SAPPAB assessment form for evaluation of schools**

Name of school : \_\_\_\_\_

Date : \_\_\_\_\_

Name (and capacity) of person doing evaluation : \_\_\_\_\_

## SPIRITUAL EXCELLENCE

( )

Poor ... 1 2 3 4 5 ... Excellent

### PUPILS

( )

- spiritual growth
  - ▲ love (of God & people)
  - ▲ ministry (fellowship & service)
  - ▲ purity (doctrine & life)
  - ▲ spiritual reproduction (evangelism & nurture)
- spiritual maturity
  - ▲ ability to evangelize
  - ▲ ability to disciple
  - ▲ spiritual warfare (older pupils)
  - ▲ evidence of fruit of Spirit
  - ▲ Spirit-led in daily lives
- knowledge of Word
- philosophy of life

### TEACHERS

( )

- philosophy of life
- philosophy of education
  - ▲ aims & objectives
  - ▲ approach to subject
  - ▲ methodology
- spiritual growth
- spiritual maturity
  - ▲ ability to evangelize
  - ▲ ability to disciple
  - ▲ ability to counsel
  - ▲ spiritual warfare
  - ▲ fruit of Spirit
  - ▲ Spirit-led
- knowledge of Word
- lifestyle & moral character

### CURRICULUM

( )

- Christ-centered, not Christ-added
  - ▲ aims & objectives
  - ▲ content
  - ▲ methods of instruction & learning
  - ▲ methods of evaluation
- biblical perspectives on subjects
- integration of faith and learning

### SCHOOL LIFE (IN GENERAL)

( )

- vision & mission
- importance of prayer
- no secular / sacred dichotomy
- ethos or atmosphere
- opportunities for outreach
- opportunities for developing spiritual leadership

Name of school : \_\_\_\_\_

Date : \_\_\_\_\_

Name (and capacity) of person doing evaluation : \_\_\_\_\_

---

## ACADEMIC EXCELLENCE

---

( )

Poor ... 1 2 3 4 5 ... Excellent

### PUPILS

( )

- intellectual growth & maturity
  - ▲ critical thinking
  - ▲ creativity & lateral thinking
  - ▲ problem-solving
  - ▲ objectivity & logical reasoning
  - ▲ memory techniques & metacognitive skills
  - ▲ study methods
- average size of classes
- outside academic exposure

### TEACHERS

( )

- academic qualifications
- subject expertise
- professional qualifications
- didactical expertise
- identification of learning problems
- membership of professional and academic associations
- classroom management skills
- continued development & training
- positive attitude towards learning
- informed about recent research
- teachable & willing to learn from pupils

### CURRICULUM

( )

- standard of basic training
- division : core + enrichment + remedial
- range of subjects and combinations
- differentiation & variation in
  - ▲ teaching approaches, styles & methods
  - ▲ learning styles & methods
  - ▲ assessment & evaluation procedures
  - ▲ tempo & degree of difficulty
- career opportunities
- secondary & tertiary opportunities
- external assessment or item banks

### SCHOOL LIFE (IN GENERAL)

( )

- library & media centre
- computer centre
- atmosphere : is learning fun? privilege to learn?
- academic support programmes
  - ▲ bridging, remedial & enrichment courses
  - ▲ computer aided instruction

Name of school : \_\_\_\_\_

Date : \_\_\_\_\_

Name (and capacity) of person doing evaluation : \_\_\_\_\_

## PHYSICAL EXCELLENCE

( )

Poor ... 1 2 3 4 5 ... Excellent

### PUPILS

( )

- physical development
  - ▲ balanced view
- physical care
  - ▲ health care
  - ▲ body = temple of God
  - ▲ physical differences
  - ▲ puberty
- nutrition & exercise
  - ▲ eating habits
  - ▲ regular exercise & fitness
- sporting techniques & skills
  - ▲ general training
  - ▲ specialized training
- identification and development of physical talents

### TEACHERS

( )

- examples of healthy lifestyles
  - ▲ healthy eating habits
  - ▲ regular exercise
  - ▲ no smoking, drinking, obesity
- personal participation in sport
- qualified and experienced referees & coaches
- expertise in sporting techniques
- qualified in first aid

### CURRICULUM

( )

- basic knowledge of human physiology
- balanced & healthy eating habits
- basic health care
- importance of regular exercise
- opportunities for improving general fitness
- sporting techniques & skills
  - ▲ general training
  - ▲ specialized training

### SPORT FACILITIES & EQUIPMENT

( )

- athletics track and sport fields (rugby, soccer, netball, volleyball)
- gymnasium, tennis or squash courts
- sport equipment
- condition and maintenance of facilities & equipment
- cleanliness of change rooms

Name of school : \_\_\_\_\_

Date : \_\_\_\_\_

Name (and capacity) of person doing evaluation : \_\_\_\_\_

---

## PRACTICAL EXCELLENCE

---

( )

|                                                               | Poor ... | 1 | 2 | 3 | 4 | 5 | ... Excellent |
|---------------------------------------------------------------|----------|---|---|---|---|---|---------------|
| <b>PUPILS</b>                                                 |          |   |   |   |   |   | ( )           |
| ● acquisition of skills                                       |          |   |   |   |   |   |               |
| ▲ communication & public speaking                             |          |   |   |   |   |   |               |
| ▲ coping with stress & change                                 |          |   |   |   |   |   |               |
| ▲ goal setting                                                |          |   |   |   |   |   |               |
| ▲ time & money management                                     |          |   |   |   |   |   |               |
| ▲ home-making & maintenance                                   |          |   |   |   |   |   |               |
| ▲ computer literacy                                           |          |   |   |   |   |   |               |
| ● preparation for                                             |          |   |   |   |   |   |               |
| ▲ economic & vocational life                                  |          |   |   |   |   |   |               |
| ▲ political participation                                     |          |   |   |   |   |   |               |
| ● character building & moral values                           |          |   |   |   |   |   |               |
| ● social relationships, attitudes (different cultures)        |          |   |   |   |   |   |               |
| ● cultural development                                        |          |   |   |   |   |   |               |
| ▲ music, art, drama, poetry, ballet                           |          |   |   |   |   |   |               |
| <b>TEACHERS</b>                                               |          |   |   |   |   |   | ( )           |
| ● practical & technical skills                                |          |   |   |   |   |   |               |
| ● continued training                                          |          |   |   |   |   |   |               |
| ● interpersonal skills & attitude : humility                  |          |   |   |   |   |   |               |
| ● appearance : neat & clean                                   |          |   |   |   |   |   |               |
| ● identification of technical and other gifts in pupils       |          |   |   |   |   |   |               |
| <b>CURRICULUM</b>                                             |          |   |   |   |   |   | ( )           |
| ● computer literacy                                           |          |   |   |   |   |   |               |
| ● relevance of subjects : preparation for life & how to live  |          |   |   |   |   |   |               |
| ● identification & development of gifts & callings            |          |   |   |   |   |   |               |
| <b>SCHOOL LIFE (IN GENERAL)</b>                               |          |   |   |   |   |   | ( )           |
| ● parental involvement                                        |          |   |   |   |   |   |               |
| ▲ accepting primary responsibility for education              |          |   |   |   |   |   |               |
| ▲ prayer support                                              |          |   |   |   |   |   |               |
| ▲ involvement in decision and policy making                   |          |   |   |   |   |   |               |
| ▲ involvement in sporting and cultural activities             |          |   |   |   |   |   |               |
| ▲ support : financial, expertise, services                    |          |   |   |   |   |   |               |
| ▲ communication : parent-teacher, parent-parent               |          |   |   |   |   |   |               |
| ● classroom facilities                                        |          |   |   |   |   |   |               |
| ▲ number & size                                               |          |   |   |   |   |   |               |
| ▲ lighting, electrical outlets, acoustics, storage facilities |          |   |   |   |   |   |               |
| ▲ heating & ventilation                                       |          |   |   |   |   |   |               |
| ● physical surroundings                                       |          |   |   |   |   |   |               |
| ▲ landscaping, drinking fountains                             |          |   |   |   |   |   |               |
| ▲ adequate toilets                                            |          |   |   |   |   |   |               |
| ▲ multiple use of space                                       |          |   |   |   |   |   |               |
| ▲ condition (and maintenance) of buildings and grounds        |          |   |   |   |   |   |               |
| ● equipment & teaching aids                                   |          |   |   |   |   |   |               |
| ▲ overhead projectors, slide projectors, video machines       |          |   |   |   |   |   |               |
| ▲ sport equipment                                             |          |   |   |   |   |   |               |



2. Post a copy of the proposed letter to principals (of which I attach a copy) to the schools who have not returned their questionnaires, encouraging them once more to return them.
3. Also phone such schools within the next week to remind them and find out whether they still have their questionnaires. Encourage them to submit their questionnaires, even if tables A and B are not complete. Update the progress chart accordingly.
4. Post all completed questionnaires received by 10/5/91 to me. Make copies for your own reference before posting them.
5. Post a copy of the progress chart (reflecting progress up to 10/5/91) to me.

If you are unable to assist me further, please make the following information available to me without delay, in order that I can complete the project myself :

Names, addresses, telephone numbers and school codes of all the schools to which questionnaires were sent.

The above information will not be made available to any other person or organization and will only be used to collect the outstanding questionnaires and analyze the results for this research project.

#### Documents attached

I attach to this letter copies of :

1. the proposed letter to principals who have not returned their questionnaires.
2. a copy of the instructions (sent to you in October 1990) on follow-up procedures and updating of the progress chart.
3. a copy of the progress chart (sent to you in October 1990) which has to be kept up to date at all times.

I thank you once again for your participation in this project and trust that you will be prepared to assist me for another month in which we will try to collect the outstanding questionnaires.

God bless you and all the work you are doing for His kingdom.

*Monika Nel*

M B E Nel (Miss)  
[ Researcher ]

\\mkorresp\tyoko3.481

CHRISTIAN EDUCATION SOUTH AFRICA  
P O Box 22072  
GLENASHLEY  
4022

April 1991

The Principal  
involved in Christian Education South Africa (CESA)

Dear Sir

CESA RESEARCH PROJECT

In October 1990 you received a questionnaire together with your CESA newsletter. The return date for this questionnaire was November 1990.

Until now we have not received your completed questionnaire. Because we are trying to compile a profile of all schools who are in any way involved with Christian Education South Africa (CESA), we urgently need your response to complete the picture.

If you have misplaced your questionnaire, please phone CESA (tel 031-835858 or 031-835551 ) without delay. They will post you another copy.

We trust that you will respond instantly to this urgent call.

Once again you are assured that all information will be treated as strictly confidential.

I thank you sincerely.

The researcher.

*Approved by Christian Education South Africa:*

\_\_\_\_\_  
(Signature)

\_\_\_\_\_  
(Date)

At end of project

At end of project

| CESA<br>registered<br>(Tick ✓) | SCHOOL<br>CODE | Date<br>on which<br>questionnaire<br>was <u>posted</u> | Date on<br>which<br><u>answer sheets</u><br>were<br><u>returned</u> | Date on<br>which<br>tables A and B<br>were<br><u>returned</u> | Problem cases                               |                                      | Date on<br>which final<br><u>photo copy</u><br>was made | Date on<br>which<br>original<br>answer set<br>was <u>posted</u> to Pretoria | Comments |
|--------------------------------|----------------|--------------------------------------------------------|---------------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------|--------------------------------------|---------------------------------------------------------|-----------------------------------------------------------------------------|----------|
|                                |                |                                                        |                                                                     |                                                               | Additional<br>questionnaire<br>posted: date | Reminder:<br>Dates of phone<br>calls |                                                         |                                                                             |          |
|                                | □□□□-□□□□      |                                                        |                                                                     |                                                               |                                             |                                      |                                                         |                                                                             |          |

## PROGRESS CHART (NO 2)

[illegible]

## **APPENDIX H**

**Analyses of responses  
(Questionnaires 1 and 2)**

## QUESTIONNAIRE 1

| <b><u>ITEM</u></b> | <b><u>DESCRIPTION</u></b>         | <b><u>TOTAL</u></b> | <b><u>AVG</u></b> | <b><u>S</u></b> | <b><u>MIN</u></b> | <b><u>MAX</u></b> |
|--------------------|-----------------------------------|---------------------|-------------------|-----------------|-------------------|-------------------|
| 18                 | Total number of pupils            | 2385                | 58.17073          | 39.4461         | 12                | 182               |
| 19                 | Number of prof qualified teachers | 263                 | 6.414634          | 4.410077        | 0                 | 17                |
| 20                 | Number of teachers                | 398                 | 9.707317          | 6.217893        | 1                 | 25                |
| 21                 | Attendance : ACE Training course  | 273                 | 6.658537          | 4.569517        | 0                 | 18                |
| 22                 | Monthly school fee per pupil      | 5979                | 145.8293          | 57.87007        | 20                | 275               |
| 23                 | Monthly cost of study material    | 1129                | 29.71053          | 12.91115        | 0                 | 50                |
| 25                 | Number of extra-mural activities  | 193                 | 4.707317          | 3.026912        | 0                 | 12                |

Note :

Items 1-17, 24 and 26-59 :  
Multiple choice or open questions

Percentages were calculated for each  
distractor of the multiple choice items.

| Item | Description                            | Total | Average | Standard deviation | Minimum | Maximum |
|------|----------------------------------------|-------|---------|--------------------|---------|---------|
|      |                                        |       |         |                    |         |         |
| 1    | Highest standard                       | N/a   | N/a     | N/a                | N/a     | N/a     |
| 2    | No of pupils                           | 2049  | 85.4    | 57.1               | 18.0    | 267.0   |
| 3    | No of staff                            | 294   | 12.3    | 7.6                | 3.0     | 35.0    |
| 2/3  | Pupil-teacher ratio                    | 174   | 7.3     | 2.7                | 3.2     | 17.4    |
| 4    | Qualified staff                        | 204   | 8.5     | 6.0                | 2.0     | 22.0    |
| 5A   | % pupils Eng                           | 1316  | 54.8    | 27.7               | 0.0     | 90.0    |
| 5B   | % pupils Afr                           | 397   | 16.5    | 18.3               | 0.0     | 70.0    |
| 5C   | % pupils neither Eng or Afr            | 676   | 28.2    | 30.2               | 0.0     | 100.0   |
| 6    | % pupils White                         | 1602  | 66.8    | 28.6               | 0.0     | 100.0   |
| 7    | Subsidy                                | 17    | n/a     | n/a                | n/a     | n/a     |
| 8    | Monthly school fee                     | 5415  | 225.6   | 69.8               | 100.0   | 410.0   |
| 9    | No of extra-murals                     | 149   | 6.2     | 3.6                | 0.0     | 12.0    |
| 11   | % parents born-again                   | 2116  | 88.2    | 20.2               | 20.0    | 100.0   |
| 12   | CESA registered                        | 24    | n/a     | n/a                | n/a     | n/a     |
| 13   | ACE registered                         | 18    | n/a     | n/a                | n/a     | n/a     |
| 14A  | % PACES Primarry                       | 1609  | 67.0    | 39.7               | 0.0     | 100.0   |
| 14B  | % PACES Secondary                      | 545   | 22.7    | 34.8               | 0.0     | 100.0   |
| 15   | Ministry of church                     | 22    | n/a     | n/a                | n/a     | n/a     |
| 16A  | Financial support : church             | 17    | n/a     | n/a                | n/a     | n/a     |
| 17   | Pastor = overseer                      | 18    | n/a     | n/a                | n/a     | n/a     |
| 18   | Salaries lower than government schools | 20    | n/a     | n/a                | n/a     | n/a     |

**APPENDIX J**

**CESA constitution**

OF

CHRISTIAN EDUCATION SOUTH AFRICA

SECTION I

GOVERNMENT AND PRINCIPALS

1. DEFINITION

- |                          |                                                                                                                                                                   |
|--------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| "C.E.S.A"                | - Autonomous Christian schools in South Africa and neighbouring States                                                                                            |
| "The President"          | - President of Christian Education South Africa                                                                                                                   |
| "The Executive Director" | - Chairman of the Executive Board                                                                                                                                 |
| "The Executive Board"    | - Democratically elected by school Pastor and Principal. Representing each Province in a ratio of one member per ten schools or less should distance be a factor. |

In this Constitution, which consists of Section I, Section II and the statement of Faith Section III unless the context indicates to the contrary, the masculine shall include the feminine gender and the singular include the plural and vice-versa.

2. NAME

This Body shall be called CHRISTIAN EDUCATION SOUTH AFRICA.

3. ADDRESS

This Body shall have its offices at 63 Acutt Avenue, Brairdene, Durban or such other address as may be decided upon by the Board from time to time.

4. PURPOSE

- 4.1 C.E.S.A. is organised and operated exclusively for Autonomous Christian Schools, to represent such schools in their educational requirements, on a non-racial, Christian Bible Based Education Programme.



- 4.2 C.E.S.A. is established pursuant to and subscribes to the statement of Faith Annexed as Section III hereto, which statement of Faith may not, in any manner whatsoever, be amended or repeated to any extent unless so amended or repeated by the Board.

#### 4.3 OBJECTIVES

- 4.3.1 We require and will actively seek a National representation at Government level.
- 4.4 To unite all member Christian schools together in unity of purpose:
- 4.4.1 To train children in the nurture and admonition of the Lord.
- 4.4.2 To equip such children with educational and life skills.
- 4.4.3 To develop the total person - spirit, soul and body.
- 4.4.4 To impact local communities.
- 4.4.5 To prepare future Christian Leaders.
- 4.4.6 To be a prophetic witness of the Kingdom of God.
- 4.4.7 To promote and establish more Christian Schools, without preference for any particular methodology.
- 4.4.8 To assist schools in maintaining Government requirements.
- 4.4.9 To foster sport and cultural interaction between member schools.
- 4.4.10 To promote and encourage co-operation with other similar organisations.

#### 4.5 DEFINITION

- 4.5.1 A Christian School is defined as:-
- 4.5.2 As being Christ centered.
- 4.5.3 As being Bible based.
- 4.5.4 As being staffed by people who know and love the Lord Jesus.

4.5.5 As being committed to evangelism.

4.5.6 As being committed to excellence.

## 5. STRUCTURE

### 5.1 THE PRESIDENT

5.1.1 Liason at top government level as required by the Board.

5.1.2 Will attend all Annual General Conferences.

5.1.3 Implement Board's decisions.

5.1.4 The President will remain in office for a period of 2 years.

5.1.5 The President is elected by the Executive Board every two years.

5.1.6 The President shall remain in office for as long as he walks in accordance with the New Testament Bible Standards required of this office. In the event of there being any reasonable cause to suspect that the President is not fulfilling these standards by being involved in gross sin, consistent immorality or serious unrepentant heresy, then the Board shall call a special meeting to evaluate this.

5.1.7 At any such special meeting each member of the Board shall have one vote and a resolution put to the vote shall be decided by two - thirds majority.

5.1.8 In the event of the President in the evaluation of the Board not fulfilling the standards required of this office or being unable or unwilling to hold office for any other reason, then the Board shall elect a new President at a special meeting called for this purpose. The procedure in terms of clause 5.1.7 shall apply for the election of a new President.

### 5.2 THE EXECUTIVE DIRECTOR

5.2.1 Chairman of the Executive Board.

5.2.2 Management of National Office.

5.2.3 Attends all regional meetings.

- 5.2.4 Maintains neutral position and may only vote on deadlocked issues (i.e. has a casting vote).
- 5.2.5 Represents schools at Government level.
- 5.2.6 The Executive Director shall remain in office for 5 years.
- 5.2.7 The Executive Director is elected by the Executive Board every 5 years.
- 5.2.8 The Executive Director shall comply with all of clauses 5.1.6, 5.1.7 and 5.1.8.
- 5.2.9 Implement decisions and policies of Board.

### 5.3 THE EXECUTIVE BOARD

- 5.3.1 Represent schools in their particular region at executive level.
- 5.3.2 This Board determines C.E.S.A. policy.
- 5.3.3 Liase with schools in their region.
- 5.3.4 Assist the Executive Director.
- 5.3.5 Elects the President and Executive Director.
- 5.3.6 The Executive Board member shall comply with all of clauses 5.1.6, 5.1.7 and 5.1.8.

### 5.4 THE ELECTORAL PROCESS

- 5.4.1 Regional Representatives shall be elected by affiliated/paid up schools in each Province on the basis of one vote per school.
- 5.4.2 Each Province shall arrange electoral meetings every 2 years for the purpose of Electing Regional Representatives.
- 5.4.3 The ratio of one per ten schools shall apply except where distance is a factor.

### 5.5 ADMINISTRATIVE STAFF

- 5.5.1 Administration staff - may be appointed at the discretion of the Executive Director who will notify 1 Board Member per province. This appointment will

be ratified by the Board at its next meeting.

**5.6 RESIGNATIONS**

5.6.1 Any C.E.S.A. Office Bearer wishing to resign may do so at any time.

5.6.2 A resignation must be submitted in writing to the Board via the Executive Director.

**6.1 MEMBERSHIP TO C.E.S.A. REQUIRES -**

6.1.1 Adherence to stated doctrinal position.

6.1.2 Payment of required C.E.S.A. levies.

6.1.3 Criteria of a Christian School being met.

**SECTION II**  
**THE FINANCIAL MATTERS**  
**OF C.E.S.A**

**1. FINANCIAL CONTROL**

- 1.1 The financial control shall be the responsibility of the Board.

**2. REMUNERATION**

The President, the Executive Director, the Executive Board and or their relatives may not derive any benefit from the funds or income of C.E.S.A., other than what has been formally decided upon by the Board inclusive of the normal salaries payable in respect of services rendered.

**3. C.E.S.A. PROPERTY**

- 3.1 All property which C.E.S.A. may acquire, whether movable or immovable, shall be held and administered solely for the furtherance of its objectives and principles.

- 3.2 Budget. This will be a full written, audited report presented by the Executive Director to the Executive Board in January of each year. It should include:

- a) Salaries in details
- b) Accommodation
- c) Travelling
- d) Rental
- e) Administration costs

- 3.3 An annual audited financial statement will be distributed to the Executive Board at its January meeting.

**4. REGISTRATION OF IMMOVABLE PROPERTY**

All immovable property owned by C.E.S.A. and thereafter acquired by C.E.S.A. shall be registered in the name of C.E.S.A. The Executive Board will have the power to lease or sell immovable property.

5. QUORUM

- 5.1 Shall consist of not less than two - thirds of the Executive Board.

6. DISSOLUTION OF C.E.S.A.

In the event of C.E.S.A. at any time ceasing to exist, all the property owned by it, and all the rights to property which may have vested in or been acquired by it at such time, shall be given to an organisation that is propagating like minded principles. The Executive Board will be responsible for the legal carrying out of such dissolution.

C.E.S.A. shall be deemed to have ceased to exist should the principles of the heretofore Body no longer be adhered to. Should C.E.S.A. cease to exist as a Body for any reason whatsoever or be dissolved then all movable and immovable property shall be given and transferred to another Body with the same objectives within the Republic of South Africa provided that such a Body or organisation also qualifies for exemption of Income tax or Donations tax.

**Multiply. All answers must be in lowest terms.**

$$2\frac{2}{3} \times \frac{3}{8} = \frac{\cancel{2}^1}{\cancel{3}_1} \times \frac{\cancel{3}_1}{\cancel{8}_4} = 1$$

$$1\frac{7}{8} \times \frac{2}{5} = \frac{\cancel{14}^3}{\cancel{8}_4} \times \frac{\cancel{2}_1}{\cancel{5}_1} = \frac{3}{4}$$

(32)  $6\frac{2}{3} \times \frac{3}{10} =$  \_\_\_\_\_

(33)  $1\frac{1}{3} \times \frac{7}{8} =$  \_\_\_\_\_

(34)  $2\frac{1}{4} \times \frac{5}{6} =$  \_\_\_\_\_

(35)  $1\frac{1}{5} \times \frac{5}{6} =$  \_\_\_\_\_

(36)  $7\frac{1}{5} \times \frac{3}{4} =$  \_\_\_\_\_

(37)  $3\frac{3}{4} \times \frac{4}{5} =$  \_\_\_\_\_

(38)  $6\frac{1}{4} \times \frac{4}{5} =$  \_\_\_\_\_

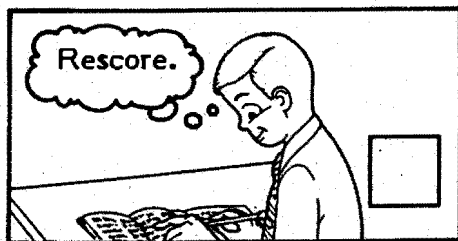
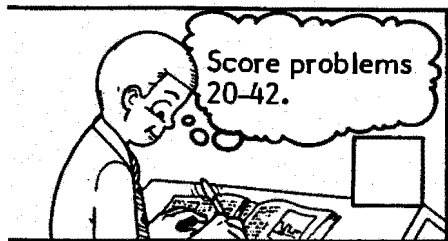
(39)  $2\frac{1}{2} \times \frac{3}{5} =$  \_\_\_\_\_

(40)  $1\frac{1}{2} \times \frac{11}{12} =$  \_\_\_\_\_

(41)  $1\frac{1}{4} \times \frac{2}{3} =$  \_\_\_\_\_

**Complete this verse.**

(42) These things \_\_\_\_\_ I \_\_\_\_\_ have spoken unto \_\_\_\_\_ you, that \_\_\_\_\_ might  
 \_\_\_\_\_ . . . . John 16:33



Define.

(13) simple interest: \_\_\_\_\_

(14) compound interest: \_\_\_\_\_

(15) semiannual: \_\_\_\_\_

(16) quarterly: \_\_\_\_\_

Find the interest using the chart.

| Table Showing Amount of \$1 at Compound Interest |                 |         |                  |         |         |         |
|--------------------------------------------------|-----------------|---------|------------------|---------|---------|---------|
| PERIODS                                          | $\frac{3}{4}\%$ | 1%      | $1\frac{1}{2}\%$ | 2%      | 3%      | 4%      |
| 1                                                | 1.00750         | 1.01000 | 1.01500          | 1.02000 | 1.03000 | 1.04000 |
| 2                                                | 1.01506         | 1.02010 | 1.03023          | 1.04040 | 1.06090 | 1.08160 |
| 3                                                | 1.02267         | 1.03030 | 1.04568          | 1.06121 | 1.09273 | 1.12486 |
| 4                                                | 1.03034         | 1.04060 | 1.06136          | 1.08243 | 1.12551 | 1.16986 |
| 5                                                | 1.03807         | 1.05151 | 1.07728          | 1.10408 | 1.15927 | 1.21665 |
| 6                                                | 1.04585         | 1.06152 | 1.09344          | 1.12616 | 1.19405 | 1.26532 |
| 7                                                | 1.05370         | 1.07214 | 1.10984          | 1.14869 | 1.22987 | 1.31593 |
| 8                                                | 1.06160         | 1.08286 | 1.12649          | 1.17166 | 1.26677 | 1.36857 |
| 9                                                | 1.06956         | 1.09369 | 1.14339          | 1.19509 | 1.30477 | 1.42331 |
| 10                                               | 1.07758         | 1.10462 | 1.16054          | 1.21899 | 1.34392 | 1.48024 |
| 16                                               | 1.12699         | 1.17258 | 1.26899          | 1.37279 | 1.60471 | 1.87298 |
| 20                                               | 1.16118         | 1.22019 | 1.34686          | 1.48595 | 1.80611 | 2.19112 |
| 24                                               | 1.19641         | 1.26973 | 1.42950          | 1.60844 | 2.03279 | 2.56330 |
| 30                                               | 1.25127         | 1.34785 | 1.56308          | 1.81136 | 2.42726 | 3.24340 |
| 40                                               | 1.34835         | 1.48886 | 1.81402          | 2.20804 | 3.26204 | 4.80102 |

(17) \$500.00 compounded annually at 3% for 10 years. \_\_\_\_\_

(18) \$800.00 compounded semiannually at 6% for 8 years. \_\_\_\_\_

Not suitable for South Africa

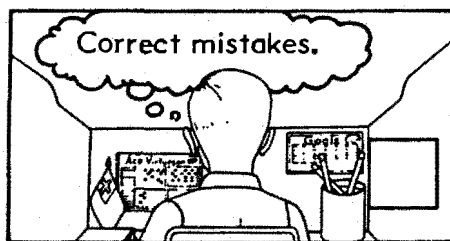
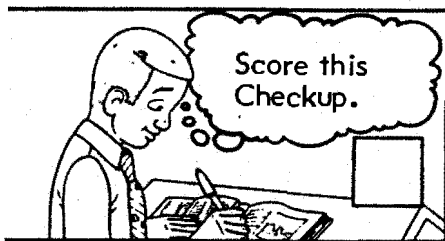
Math PACE # 1091, 1979



19) \$900.00 compounded semiannually for 12 years at 8%. \_\_\_\_\_

Complete this verse.

(20) \_\_\_\_\_, lest ye enter into temptation.  
Mark 14:38



Thus far in this PACE, services of a bank have been discussed. The first section of the PACE dealt with borrowing money and the amount of interest one has to pay on this borrowed money. A few guidelines for borrowing money follow:

1. Give God an opportunity to provide an item before buying it.

So many illustrations can be given of God providing things for His children. God loves us and wants to provide our needs. If an item is needed, allow God to provide before spending money on it.

2. Never borrow money for items that lose their value quickly (cars, furniture, vacations for example).

If the item cannot be sold and the loan repaid completely, money should not be borrowed for it.

Math PACE # 1091, 1979

## **APPENDIX L**

### **Outline of format used for interviews**

# **APPENDIX L**

## **Outline of the format used for interviews**

### **1. OUTLINE OF INTERVIEWS WITH PRINCIPALS OR TEACHERS :**

- Capacity of interviewee and involvement (past, present) with CESA
- History and present situation of school
- Participation of school in ACE(SA) or CESA activities such as teachers' forums and Student Conventions
- Curriculum contributions
- Outstanding characteristics of particular school
- Vision and mission of school
- Communication with National Office

### **2. OUTLINE OF INTERVIEWS WITH ACE(SA) / CESA FOUNDER MEMBERS, LEADERS OR CO-ORDINATORS :**

- Why, how, where and when ACE(SA) started (documents to verify)
- Difficulties, struggles and problems of early days
- Personal testimonies of courage and sacrifice
- Financing (past and present)
- Miracles of God's supernatural provision
- Growth and development of ACE(SA) and CESA
- Training of staff of ACE(SA) and CESA
- Relationship between ACE(International) and ACE(SA)
- Howard (founder of ACE) and his role in ACE(SA)
- World and life view of founder members of ACE(SA) and CESA
- ACE(SA) and CESA (past and present situation) : its philosophy of education, educational goals and objectives, content and methods, use of ACE curriculum
- Organizational structure and administration
- Leadership in ACE(SA) and CESA (historical perspective, personal feelings, how McCauley became involved)
- Relationship between ACE, ACE(SA) and CESA (historical overview)
- Attitude of government towards ACE(SA) and CESA (documents, letters of correspondence)
- Role of CESA principals
- Appointment of CESA principals
- (Interviewee's) definition of a CESA school
- Personal vision for Christian education in South Africa
- Personal information about interviewee♣

Name of school : \_\_\_\_\_

Date : \_\_\_\_\_

Name (and capacity) of person doing evaluation : \_\_\_\_\_

---

## ADMINISTRATIVE EXCELLENCE

---

( )

Poor ... 1 2 3 4 5 ... Excellent

### MANAGERIAL FUNCTIONS

( )

- management training : principal and staff
- school & classroom management
- competency in
  - ▲ planning (goals, objectives, strategies, programs)
  - ▲ organization (& staffing)
  - ▲ leading (motivating, encouraging, coordinating)
  - ▲ control
- leadership style : theocratic servant-leader
- communication : top-down & bottom-up
- delegation of responsibilities

### SCHOOL POLICIES

( )

- constitution
- statement of mission & educational objectives
- entrance requirements
- dress requirements
- moral codes & conduct
- disciplinary matters
- membership of educational associations or organizations

### ADMINISTRATION

( )

- log books, inventories
- record-keeping : details of staff & pupils
- progress reports, attendance registers
- subject policies, schemes of work, records of work

### FINANCIAL ADMINISTRATION

( )

- budgeting
- record-keeping & filing systems
- financial accountability
- auditing
- expenditure policies
- financial assistance (subsidies), educational fund

### STAFF

( )

- remuneration & benefits (medical schemes, pension funds)
- registration & certification
- job descriptions
- conditions of service

### ADMINISTRATIVE SUPPORT

( )

- qualified administrative staff
- office equipment, technology
- photocopying, telephone and facsimile facilities

Name of school : \_\_\_\_\_

Date : \_\_\_\_\_

Name (and capacity) of person doing evaluation : \_\_\_\_\_

---

## BALANCE

---

( )

Poor ... 1 2 3 4 5 ... Excellent

### BALANCED VIEW OF GOD AND MAN

( )

- God : loving Father & holy Judge
- God : almighty & approachable
- man : damnation (without Christ) & potential and life (in Christ)
- man : speck of dust (fear of God) & powerful in Christ (knowing position in Christ)
- child of God : in this world & not of this world

### BALANCED VIEW OF LIFE & KNOWLEDGE

( )

- eternal & temporal perspective
- knowledge within framework of wisdom
- individuality & intertwinement (of disciplines)
- scientific & revelation knowledge
- respect for teachers & respect for pupils
- work & rest, recreation, restoration

### TEACHERS

( )

- precision, planning and structure & spontaneity, sensitivity and flexibility
- academic and professional proficiency & dependence on God
- excellent teachers & excellent Christians
- firm discipline & approachable

### CURRICULUM

( )

- academic & other development
- normative (what should) & reality (what is) training
- theoretical frameworks & practical application
- conservatism & progressiveness
- global (subjective) evaluation & exact (objective) assessment
- individuality & intertwinement of subjects
- freedom & structure in classroom approaches and methodology
  - ▲ individualized & group instruction
  - ▲ self-activity & group projects
  - ▲ creativity & discipline
  - ▲ rote learning & lateral thinking skills
  - ▲ teaching as science & teaching as an art
  - ▲ transmitter of facts & facilitator
  - ▲ lecturing & dialogue
  - ▲ creative (free) & structured classroom approaches
  - ▲ deductive & inductive methods

## **APPENDIX K**

### **CESAT constitution**

# **CHRISTIAN EDUCATION SOUTH AFRICA - TRANSVAAL CONSTITUTION**

---

## **1. NAME**

- 1.1 The name by which this organization will be known and under which name it will operate is "Christian Education South Africa - Transvaal".
- 1.2 The abbreviation is CESAT.
- 1.3 The address of the above-mentioned organization will be as per current Secretary/ Treasurer.
- 1.4 CESAT is an active organization whose members believe that children and young people have specific needs which have to be met (Proverbs 22:6).

## **2. OBJECTIVES**

The objectives of CESAT are :

- 2.1 The promotion of Christian Education in the Transvaal.
- 2.2 The organizing of Student Conventions.
- 2.3 The organizing of Teacher Forums and Conventions.
- 2.4 The organizing of sports and cultural events.
- 2.5 Representation of CESAT at the National Executive Board level.

## **3. AREA OF OPERATION**

- 3.1 The province of Transvaal and neighbouring states.

## **4. MEMBERSHIP**

- 4.1 Any school which is registered with CESA.

## **5. MANAGEMENT**

### **5.1 COMPOSITION**

Chairman, Vice chairman, Secretary / Treasurer, Pastor,  
3 or 4 Additional members

### **5.2 ELECTION**

- a. The election of committee members will take place annually during the third quarter at the Pastors and Principals' meeting.
- b. At least half of the committee members must be elected.
- c. The term of office for members of the committee is two years.

- d. Outgoing members may be re-elected for another term of office.
- e. The appointment of office bearers will be done by the committee.
- f. When voting for committee members, each school will have one vote.

### **5.3 VACANCIES**

- a. In the case of a vacancy, it will be filled through co-opting someone at the next committee meeting.
- b. Any resignation must be in writing and will only come into effect with the co-opting of a replacement.
- c. Members whose behaviour is not in accordance with the accepted norms and standards of Christian Education, will be required to resign.

### **5.4 MANAGEMENT MEETINGS**

- a. Management meetings will be scheduled according to needs, but will happen at least once per quarter.
- b. All CESAT events must be under the auspices of the Management Committee and must be approved by them.
- c. The management may co-opt any members for specific responsibilities.
- d. A quorum will consist of six members. In the case of an urgent matter, four committee members may take a decision, but this decision must be approved at the next Management Meeting.
- e. In the case of a deadlock situation, the Chairman will have the casting vote.
- f. Ample notice of Management Meetings must be given (at least 14 days).

## **6. FINANCES**

- 6.1 The financial year will be from 1 August to 31 July.
- 6.2 All finance will be managed by the Committee. A report of income and expenses must be presented on an annual basis to the General Meeting.
- 6.3 All funds of the organization will be deposited in a bank account in the name of CESAT at the convenience of the current Secretary / Treasurer.
- 6.4 All cheques have to be signed by two of the three nominated committee members. The people with signing power are : Chairman, Vice Chairman and/or Secretary / Treasurer.
- 6.5 No member of the organization will have any right to any assets of the organization. All assets will be used in the furtherance of the objectives of the organization. All extra stock can be utilized at the discretion of the committee or even be sold, but the funds must be handed to the Secretary / Treasurer to be added to the general stock / funds.



## **7. AUDITING**

- 7.1 The financial statements of the organization will be audited annually.
- 7.2 The audited statements will be tabled during the general meeting.
- 7.3 Under special conditions the committee may instruct any person to inspect the statements.
- 7.4 Any such a decision must be approved at the next Annual General Meeting.

## **8. CHANGES TO THE CONSTITUTION**

- 8.1 The constitution can be changed by a two thirds majority of votes at the Annual General Meeting of which the members have been notified about at least 14 days prior to the meeting.

## **9. GUESTS**

- 9.1 Guests or observers may attend meetings on recommendation from members, who accept responsibility for them. The Chairman retains the right to at any time request the guest/observer to leave the meeting.

## **10. GENERAL**

- 10.1 The organization does not accept any liability for damages or losses which may occur due to negligence of its members.
- 10.2 In the case of a difference of opinion, or doubt about the constitution, the committee's decision will be final.
- 10.3 It will be required of members to submit to the constitution.

We, the under signed, hereby confirm that the above-mentioned contains the constitution of CHRISTIAN EDUCATION SOUTH AFRICA - TRANSVAAL (CESAT).

Signed at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_ 19\_\_\_\_

\_\_\_\_\_  
Secretary

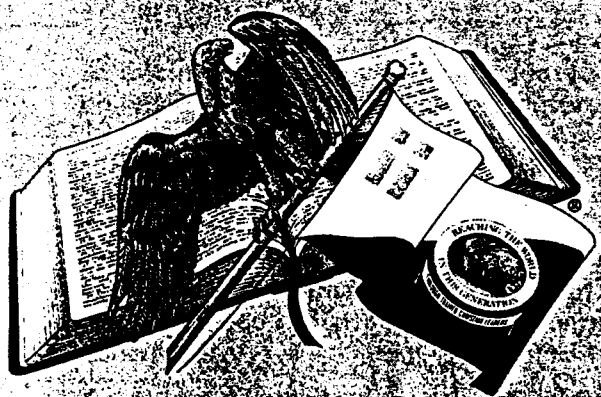
\_\_\_\_\_  
Chairman

## **APPENDIX M**

### **Examples of ACE PACE material**

1068

## MATH



Name: \_\_\_\_\_

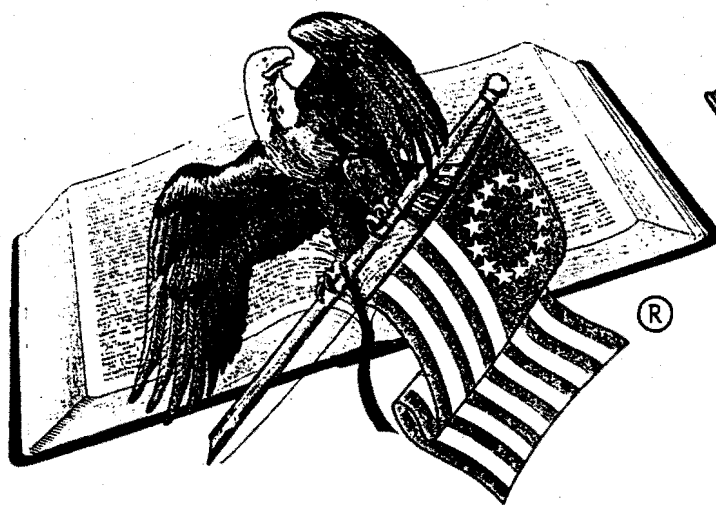
SUPERVISOR CONTROL

DATE  
ISSUEDTEST  
SCORE

1068

(Item #6068)

M1



# PHILOSOPHY OF EDUCATION

## TRAINING PACE 1

Name \_\_\_\_\_

School Name \_\_\_\_\_

Church Name (Employment) \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Date \_\_\_\_\_ Test Score \_\_\_\_\_


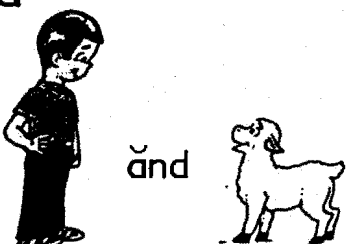

1984

M2

- B. Supervisor checks Self Test Reference for a guide to PACE content location for pages where the particular concept is introduced and used. Note Self Test Reference (1).
- C. In reviewing student's PACE, turn to corresponding pages. (In this instance, pages 3 through 6, 9)

page 3 Does student recognize vocabulary picture?  
Is student able to read the word in the story section?

## Learn.

|                                                                                              |                                                                                                         |                                                                                                 |
|----------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| <p>Ācē</p>  | <p>ānd</p>  <p>ānd</p> | <p>Bābā</p>  |
|----------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|

Ācē ānd Bābā

Ī ām Ācē.

Yōū āre Bābā.

Bābā, Ī lōve yōū.

page 6 activity  
page 9 Checkup

Did the student miss the word in the written activities?

Pūt the rīght word ōn the blānk.

Ācē lōves Bābē.

Bābā  
Bābē  
Sēē

- D. Review student appropriately to eliminate any weakness noted.  
E. Student is prepared for successful passing of the PACE Test.

Training PACE 6, 1981

N. Manuscript and Cursive Writing

In levels one and two, student responses are printed in manuscript. In third level, responses are printed or written in cursive as directed by the instructions in the PACE. In levels four and above, all answers should be in cursive unless printing is expressly indicated.

Levels one and two:

Put the right word on the blank.

Missionaries teach people about God.

Boy  
Got  
God

Level three:

Learn these words and what they mean. Fill in the blanks.

reason rē'zən Reason means cause.

(1) What is the reason you cannot play?

In cursive, write these words in the blanks.

began bē·găn' Began means did begin.

(1) It began to rain early today.

Levels four and above:

Fill in the blanks with the right answers.

(1) Mr. Brainerd set up a school for the Indians.

Training update, 1983  
42

## 2. Green - Activities

Green is used to indicate that an activity requires a response.

Underline the correct form of the verb in each sentence.

(3) He must (let, leave) in order to prepare a place for them.

(4) The Lord Jesus (let, left) the disciples know that He would come again.

(5) He also promised, "I will (let, leave), but you will receive another Comforter."

## 3. Screened Orange - Choices

An orange background indicates that the words contained therein are to be used as responses to activity questions.

|     | appear | cover | place | trust | arm   | believe | use   | like  | count |
|-----|--------|-------|-------|-------|-------|---------|-------|-------|-------|
| (1) | _____  | _____ | _____ | _____ | _____ | _____   | _____ | _____ | _____ |
| (2) | _____  | _____ | _____ | _____ | _____ | _____   | _____ | _____ | _____ |
| (3) | _____  | _____ | _____ | _____ | _____ | _____   | _____ | _____ | _____ |
| (4) | _____  | _____ | _____ | _____ | _____ | _____   | _____ | _____ | _____ |

## 4. Yellow - Instructions for Supervisor

Yes, in this system even the Supervisor reads instructions! Upon seeing a yellow background, the student should notify his supervisor that he needs the supervisor's help.

### a. Supervisor Score Strip



### b. Instructions for Supervisor

Write the spelling words as your supervisor says them.  
Supervisor: Read list from Supervisor's Handbook of Spelling Tests.

### c. Supervisor's Permission to Continue upon Approval of Work

Supervisor initial \_\_\_\_\_

Training update , 1983

## **SECTION III**

### **STATEMENT OF FAITH**

#### **DOCTRINAL POSITION**

**We believe in:**

1. The inspiration of the Bible, equally in all parts and without error in its origin;
2. The one God, eternally existent Father, Son and Holy Spirit, Who created man by a direct immediate act;
3. The pre-existence, incarnation, virgin birth, sinless life, miracles, substitutionary death, bodily resurrection, ascension to Heaven, and the second coming of the Lord Jesus Christ;
4. The fall of man, the need of regeneration by the operation of the Holy Spirit on the basis of grace alone, and the resurrection of all: to life or damnation;
5. The spiritual relationship of all believers in the Lord Jesus Christ, living a life of righteous works, separated from the world, witnessing of His saving grace through the ministry of the Holy Spirit;
6. God alone is the Creator of all things.